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PERIODICAL ACCOUNTS

RELATING TO THE

MISSIONS OF THE CHURCH

OF THE

UNITED BRETHREN,

ESTABLISHED AMONG THE

HEATHEN.

VOLUME IV.

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1806.

PERIODICAL ACCOUNTS,

&c. &c.

PRINCETON THEOLOGICAL SEMINARY

A Letter from Brother PETER KLUGE, *Missionary among the* DELAWARES, *on the River* WABASH, *to Brother* G. H. LOSKIEL, *at* BETHLEHEM, *in* PENNSYLVANIA, *dated April 1st,* 1806.

DEAR BROTHER,

SINCE my last to you, by way of Goshen, our situation here has become more precarious than ever; and indeed we have been in such perplexity and distress, that we have never before experienced any thing like it. Even now, while I am writing, I am filled with such grief and terror, in the remembrance of the scenes we have been witnesses to, that I hardly know how to put my thoughts together, or find words to describe our present feelings.

From the following narrative our dear Brethren will be able, in some measure, to judge of them.

In February last all the Indians in this district were summoned by their teachers, or lying prophets, to assemble on the Woapikamikunk, to hear the foolish stories, fabricated by these emissaries of Satan, of pretended visions and revelations received from God, and to be instructed how to act in conformity to them. Among these teachers was a Shawano, an arch-impostor. He was considered as the principal among them, as he gave out, that he was able to know and discover hidden mysteries. The Delaware tribe

 received

received him with great cordiality, and resolved to hold a grand council, or court of justice, in order to root out all witchcraft and poison-mixing (which, according to their superstitious notions, existed among them), and by fire to extort confession from all such as the Shawano should accuse; and whoever would not confess, should be hewn in pieces with their war-hatchets, and burnt. With a view to execute their horrid purpose, the young Indians got together, chose the most ferocious to be their leaders, deposed all the old chiefs, and guarded the whole Indian assembly, as if they were prisoners of war, especially the aged of both sexes. The venerable old chief Tettepachsit was the first whom they accused of possessing poison, and of having destroyed many Indians by his art. When the poor old man would not confess, they fastened him with cords to two posts, and began to roast him at a slow fire. During the torture, he said, that he kept poison in the house of our Indian brother Joshua. Nothing was more welcome to the Indians than this accusation, for they wished to deprive us of the assistance of this man, who was the only christian Indian residing with us. They had frequently sent him invitations to attend their heathenish festivities, but he would never accept of them. His answer was: "You know that I am a believer in the true God, whose word we make known to you; I therefore can have no fellowship with you in your wicked works. Do you as you please, but leave me to serve the living God." This answer displeased them much, and on March 13th, they sent seven wild Indians, with painted faces, to our settlement, and took Joshua away by main force. They pretended, that he only need tell Tettepachsit to his face, that he had no poison in his house, and might then return home. All excuses were vain, and Joshua was compelled to accompany

company them to the assembly at Woapikamikunk. We were now left alone; for Hannah, a baptized Indian woman, had sometime ago been prevailed on, by fear and superstition, to go to the Indian assembly.

We cannot describe what we felt on this occasion, especially as we could not guess what might be their design against Joshua. In this dilemma, we prayed fervently to the Lord, that He would have mercy upon us and our poor Indian brother, who was now in the merciless hands of the savages. The texts of the day were also very encouraging to us.

On the 15th, the following account was brought: that when Joshua was presented to the old chief (whom he soon convinced of the falsehood of his assertions), old Tettepachsit frankly confessed, that he had accused him, merely to pacify the enraged multitude, and to escape from the torture; for that Joshua well knew that he possessed no poison, and much less had hid it in Joshua's house. Joshua was now pronounced not guilty, yet they would not permit him to return, but insisted on his remaining with them, till the Shawano should arrive. This son of Belial arrived on the same day, and all the Indians, of both sexes, were ordered by him to sit down in a large circle, when he would declare who had poison in his possession, with a view to destroy the Indians. The two old chiefs Tettepachsit and Hackinpomska were both accused of poison-mixing, and the former more particularly charged with the untimely death of many Indians. When the Shawano was asked about Joshua, he indeed declared, that he had no poison, but that he was possessed of an evil spirit, by which he was enabled to destroy other Indians. This verdict was what they wished for; they now seized all these poor innocent people, and watched them strictly, as condemned criminals.

We knew nothing of these horrible events, until the evening of the 16th, when a message was brought, that the savages had burnt an old woman alive, called Caritas, who was baptized by the Brethren in former times, and had frequently visited Bethlehem; and also that our poor Joshua was kept close prisoner. Words are not able to express our horror and grief on hearing this account. Though we were told, that perhaps Joshua would not be killed, we were seized with such terror, that we could neither eat, drink, or sleep, and by day and night were overwhelmed with grief; for we could not trust the superstitious and enraged Indians, and well knew the violence of their hatred against all believers.

On the 17th, our distress and fear concerning the fate of our poor Joshua rose still higher. We were stunned with horror, when on that day, quite unexpectedly, we saw ten of the most savage Indians, with faces painted black, arrive in our settlement (some on foot and some on horseback), conducting poor old Tettepachsit. Soon after, these murderous wretches kindled a large fire close to our place, and, having given the aged chief a blow on the head with a war-hatchet, they threw him alive into the flames, and diverted themselves with the miserable cries and convulsions of the poor dying man. The flames communicated to the grass and wood near the settlement, by which all our dwellings were filled with smoke. How shall we describe our feelings! we considered ourselves in the midst of a gang of murderers, without the least human help; above all, the probable fate of our dear Joshua tormented our minds.

After the commission of this most horrid murder, the savages came boldly into our house, boasted of their atrocious deed, and, assuming a hypocritical mien, demanded bread

bread and tobacco, which we were obliged to give them. We took courage to ask them, what would be the fate of our poor Joshua. They immediately began to accuse him of their superstitions, saying, that there was good reason for detaining him a prisoner, for they well knew, that he understood the black art, and could destroy the Indians, his faith in our doctrines being a mere pretence. We endeavoured, indeed, to convince them of the untruth of these assertions, but all in vain. They, however, pretended to set our minds at ease, by saying, that they should not kill him. We therefore charged them to tell their captains, that they ought well to consider what they were doing; that Joshua had long been a believer, and never had had any concern with the things of which they accused him, as he was a servant of God, and had renounced the devil and all his works; that he was also of the Mahikan tribe, and no Delaware, and had accompanied us as interpreter. We therefore requested, that they would immediately release him, for we should consider all they did unto him, as done unto ourselves, &c. On this occasion was made manifest the diabolical hypocrisy of these savages; for though they knew, that Joshua was to be murdered that very day, they promised to deliver our words to the captains. We perceived, however, that our defence of Joshua had displeased them, and they left our place in a riotous manner.

As soon as we were again left alone, such a weight of grief overpowered us, that we all burst into loud weeping, and, falling on our knees before our Lord and Saviour, we cried for help and strength, and for resignation to His divine will. We commended ourselves and our poor Joshua to His protection, and our souls into His hands, that if he thought fit to permit this our Brother and ourselves to become

become a prey to the fury of the savages, He would support us by His almighty grace, that we might praise Him, and remain faithful to Him, even in torments and death. None of us can or will ever forget what our sensations were on this awful occasion.

Now though we had been informed, that the savages suspected us and all teachers of the believing Indians; that, as soon as Indians are converted, we require them to deliver up their poison, and keep it for the purpose of making those Indians sick, who will not do as we direct them, or even of killing them; and we did not know to what lengths the devil might instigate them to carry their fury, nor what our fate might be, especially as they had threatened to attack every one who objected to their proceedings; yet we felt constrained, in this extremity, to go with a speech to their assembly, and try what we could yet do for the preservation of our dear Joshua, or at least give him comfort and advice, should we even suffer for it. But as my wife and children could not be left alone in so dreadful a situation, Brother Luckenbach took courage to go alone, intending to seek some trader on the road to accompany him.

On the 18th, early, he left us on horseback, but had hardly proceeded half way, before he met an Indian, who informed him, that Joshua had become a victim to their cruelty on the foregoing day. They gave him two cuts in his head with a hatchet, and then threw him into the fire.

With these dreadful tidings Brother Luckenbach returned to us in the afternoon. This was the heaviest stroke we had yet met with. Dread and terror took from us all power of speech and reflection, and we could do nothing but utter cries of lamentation and woe.

Having

Having recovered ourselves, in some measure, our first thought was to sell all our goods, and to fly as expeditiously as possible towards Goshen. We were making preparations to put this resolution into execution, when, on a sudden, the weather turning very cold, we were prevented, on account of the children, from departing so soon as first intended.

Some days after, we were informed, that Joshua had spoken a great deal, at the place where he was murdered, in a language not understood by the Indians; which led us to suppose, that he had directed his prayers to the Lord in the German language, which he spoke well. When the savages forced him from us, he was in a very comfortable state of mind, and seemed well prepared to meet his Saviour as a reconciled sinner. We likewise heard, that his murderers had thrown him into a very large fire, to which they continually added more fuel, but finding, that after having been two hours in the flames, his body was only scorched, they grew more enraged, and kept up a terrible fire all night, by which the body was burnt to ashes in the morning. In the following days, more Indians were accused, and shared the same fate.

We do not doubt, dear Brethren, but you will sympathize with our most distressing situation, especially when you consider, that we are here alone among an unbridled, furious race of beings, who murder and burn their own countrymen, and admit of no remonstrance against their diabolical proceedings. We spend our days in dread and terror, by which our strength of mind and body is impaired, nor do we know which way to turn. My poor wife is much to be pitied, as her mind has received such a shock by the horrible events that have happened here, that she

she has no rest day nor night, and I am greatly alarmed for the consequences.

We have, however, resolved to remain here, till we receive an answer from you respecting our future proceedings, though we conceive ourselves in the most imminent danger. For we know now for certain, that all the Indians of the lower towns have determined to come into this neighbourhood, and to build their town about five English miles from us. All the old chiefs have been murdered, and the savages have informed us, that the promises made formerly by them respecting our abode here, are no longer binding, as the old men have no more any authority, but the young people bear the sway, and do as they please. The majority carries every measure proposed ; but the majority are sworn enemies to us and the gospel, and openly declare, that whoever is baptized by us, makes a covenant with the devil; our doctrine being false, and their doctrine alone from God ; that they therefore knew well how to live without our teaching. We have, consequently, to expect no protection from them, but every malicious persecutor may do with us what he pleases.

Before these dreadful events took place, we had resolved to follow our Brethren's advice, and to change our place of abode, but, after much trouble, could not find any suitable situation on this river. We, therefore, had some thoughts of settling within the Indian territory, at least for the present, ; but since no Delaware would follow us into a country inhabited by another tribe, nor indeed would it be permitted, according to the present regulations, we have no other prospect before us, but that of quitting this place altogether.

In hopes of soon receiving your answer, we commend ourselves to your compassion and love, and to the prayers

of

of all our Brethren and Sisters and friends, that in this dangerous and distressing situation, the Lord our Saviour would comfort and strengthen us, and grant unto us His peace, even in the midst of tribulation.

We remain ever, &c.

Extract of the DIARY *of the* MISSION *at* PARAMARIBO, *in* SOUTH AMERICA.

JANUARY 1st, 1805, in the morning, Brother Wied preached to an attentive auditory on the gospel appointed for New Year's Day, Luke ii. 12, treating of the saving name of Jesus, in which alone peace, righteousness, and life eternal, is to be found; whereas such who seek salvation in any other, and will not receive Him as their Redeemer, are and must remain to all eternity miserable and undone.

At noon the boat, sent by our Brethren at Bambey to fetch Brother Leopold Schuler, arrived here. We were glad to hear that Brother Mehr and his wife were well, and had spent a blessed Christmas with their free-negro congregation. The boat returned on the 4th. We were much grieved that we were not able to send any Brother to the assistance of our dear Brother Mehr, and the more fervently recommended him, in his very difficult situation, to our Saviour, that He would support and strengthen him anew, by His grace and power.

On the 6th, being Epiphany, we called to mind, with thanks to God, the rich blessing conferred upon the labours of our Brethren in so many heathen countries, granting the word of the cross, preached by them in simplicity, to be the power of God to melt the hard hearts of the gen-

tiles, and bring them to the saving knowledge of their crucified Redeemer.

In the forenoon, Brother Buechner preached upon the gospel of the day, and in the evening Brother Langballe exhorted the congregation to pray for all those, who went forth to preach the gospel to the heathen. He described the motives which, both at first, and to this day, caused them to devote their lives to the preaching of the gospel among the heathen, that they might bring them the glad tidings of great joy, that unto them is born a Saviour; remarking, that on this day prayer and supplication is made in all our congregations for the Missions and their servants, and exhorting the negroes to thank the Lord, that He had sent His Word to them also, and to make good use of their priviledge. On the day following, he set out for North America.

On the 16th, we received a letter from our Brethren in St. Thomas, informing us, that almost all of them had been ailing, and earnestly looked for assistants from Europe.

On the 20th, we had a conference with the chapel-servants and assistants, and admonished them to be willing and active in their respective employments, and to do their service, as unto the Lord. They all declared, that they considered it as a great favour conferred upon them, when they were called upon to serve the Lord and his people. A certain number of negroes were also appointed as bearers at funerals. [It must be observed, that in the performing of the several offices given to the christian negroes, regard is always had to their services in the field, that nothing may interfere with the duty they owe to their masters.] In the afternoon was the burial of the negro Jonas Fortuin, who departed in full reliance upon the merits and mercy of our Saviour. He was baptized on November 2, 1794, and became

became a partaker of the Lord's Supper, May 22d, 1796. He was a man of a slow capacity. When sometimes reproved on account of his love of liquor, (in which, however, he did not proceed to excess), he was soon convinced of his error, and begged forgiveness. In his last illness, he often expressed his fervent desire to depart and be at home with Christ.

On the 21st, our worthy friend Captain Talby came unexpectedly to us, and informed us, that he had brought Brother Gottlieb Nitsche to us, as our fellow-labourer, and that his ship lay off Bramspoint. Brother Borck accompanied the captain on-board, and the next morning we had the pleasure to bid Brother Nitsche welcome in our house. We gave thanks to the Lord for conducting this dear Brother safe to us, and directing him to a captain, who had treated him, in his weak state of health, with all the tenderness of a father. The letters and accounts he brought from Europe were a most valuable present to us.

By a letter from Bambey we were sorry to learn, that Brother Mehr had been attacked by a violent fever, from which, however, he recovered in about a week.

On the 24th, the communicants met. Brother Wied delivered to them the salutations from the Elders' Conference of the Unity, and all the congregations in Europe; assuring the negroes of the cordial share taken, by all our Brethren and friends on the other side of the great water, in their spiritual welfare and growth in grace. He then presented Brother Nitsche to them, as having come over to assist in teaching them. When he had finished, the whole assembly, of their own accord, expressed their thanks for the love and kindness of the Brethren in Europe, in sending teachers to them to instruct them in the way of life, and promised to remember them all in their prayers.

One Brother and four Sisters were confirmed for the first enjoyment of the Holy Sacrament. In speaking with the communicants individually, we had cause to be thankful to the Lord for the grace bestowed upon them. Five were spectators as candidates, and one person was re-admitted.

On the 26th, we received a letter from Brother Barlach, in St. Thomas, giving an account of a dreadful fire, in which also our Brethren suffered considerable loss.

Brother Nitsche had been taken ill in the night between the 25th and 26th, and though all possible means were immediately applied, it was evident, on the 29th, that his dissolution was approaching. In the evening, about nine o'clock, we assembled in his room, and commended the soul of this dear Brother, whom we had but just received as our fellow-labourer, to the Lord, to whom alone we can look for that assistance we so much stand in need of, in carrying on His work in this country. About eleven o'clock he breathed his last, and his remains were interred on the 30th. He has been only eight days with us; but, during this short time, we perceived in him a truly devoted heart, quietly resigned to our Saviour's will, and spending his time in close fellowship with Him, whom his soul loved. We mourned over the loss of so promising an assistant. His departure was mentioned to the negro-congregation in the evening.

February. In the beginning of this month, we were glad to be informed of the recovery of Brother Mehr at Bambey.

On the 10th, being our monthly prayer day, after a discourse on the words of our Lord (John iii. 16), "God so loved the world, that He gave His only begotten Son, that

that whosoever believeth in Him should not perish, but have everlasting life,"---four adult negroes and one child were baptized. The Lord laid a special blessing on this transaction, and all present were much moved. In the evening a young woman, who had been baptized as a child, was received as a member of the congregation. We closed the day with prayer and thanksgiving to God our Saviour, for all the mercy bestowed upon us and our people on this occasion. We likewise received, to-day, Letters and Diaries from our Brethren at Hoop on the Corentyn, and rejoiced to find that they were well, and had spent the Christmas-season with their Arawack congregation in the peace of God, and with His blessing.

On the 12th, we had a visit from Brother Lutzke from Sommelsdyk, who preached on the 17th to an attentive auditory, and after a pleasant stay with us, returned on the 19th.

On the 21st, two negro Brethren and one sister were confirmed for the first enjoyment of the Holy Communion on the 23d. In speaking with the individuals previous to this solemnity, we found occasion to speak in a serious but loving manner with some young people, concerning their lukewarmness of heart and neglect in attending the meetings of the congregation, and we advised some to abstain from the Lord's Supper this time. Six were present as candidates, and one was re-admitted.

On the 24th, in the forenoon's preaching, Brother Buechner spoke upon Luke xviii. 31, and then in fervent prayer entreated the Lord to grant a special blessing to the contemplation of His sufferings and death, during the season of Lent, upon which we now enter, that our hearts may be anew awakened thereby, and all offer ourselves up unto

unto Him, who gave Himself for us, that we might die unto sin and live unto God.

March 1st, some Indians arrived here from Hoop on the Corentyn, and brought us Letters from our Missionaries, by which we were glad to hear of their welfare.

On the 4th, one of our baptized negroes, Mary Perle, departed this life, humbly relying on the merits of her Redeemer. She was baptized June 9th, 1794, by Brother Arnold, and in January following, became a communicant. She had a white man for her husband, and both he and their mulatto daugnters, led by his example, treated her with great contempt, but could not prevent her from seeking the means of salvation. She was a woman of slow capacity, and did not easily comprehend or learn what was taught her, but she had a heart cleaving to the Lord, whom she knew as her Saviour. This was particularly evident some time ago, when, in consequence of an accusation against her, which however turned out to be false, she was in danger of being excluded from the congregation. During her last illness, her mind was remarkably serene; she longed to depart and be with Christ, and spoke with Sister Borck in the most satisfactory manner concerning the state of her soul. In these days, we spoke with the new people, and were encouraged by evident traces of the work of God's Spirit in their souls.

On the 9th, the widow Anna Theresa, a communicant, departed this life. She was very old, and almost quite blind; and having, in this helpless condition, been discharged by her owner, another communicant took her out of compassion into her house, where she was supported by some small gifts out of our poor's box, and the charitable donations of our negroes. She was baptized in 1783 by Brother

Brother Haydt, became a communicant in the year following, and having truly found peace with God, by faith in Jesus Christ, she received grace to cleave to Him uninterruptedly, as her Redeemer, and loved Him with her whole soul. When sometimes, burdened as she was with external misery and old age, she felt her patience tried, she turned in prayer unto Him, and always experienced new comfort and encouragement. Whenever any one spoke with her of spiritual things, she expressed herself in the most feeling, humble, and grateful manner, concerning her election of grace, rejoicing, that it had pleased God to choose her out of her large family, and teach her the way of salvation, through the blood of Jesus. Whenever she thought of her poor forsaken family, from whom she had been separated in Guinea, she wept bitterly. After much bodily suffering, she was released, and obtained the only desire of her heart, to depart as a reconciled sinner to her Lord and Redeemer.

On the 10th, being prayer-day, after a sermon on Matthew xv. 21---28, a negro man was baptized into the death of Jesus, and four persons were added to the class of candidates for baptism. In the afternoon the baptized children met, and were encouraged, in a suitable discourse, to give their hearts to our Saviour. We concluded this day with prayer and supplication for ourselves and the whole church of God on earth.

On the 13th, we received a letter from Brother Mehr, at Bambey, giving us an account of a journey he had made into the Upper Country, to see whether he might not, in one or other of the negro villages, find a few hearts and ears open, to receive the gospel. But, alas! he found the people every where quarrelling, or buried in the grossest superstition

stition and idolatry; insomuch, that, to his sorrow, he was obliged to return, without having effected any thing.

An express having arrived here from Barbadoes, to give notice to our Governor, that a French fleet, with 5000 troops on-board, had come to the West Indies, and already attacked St. Dominica, General Green immediately took the necessary steps, in case the enemy should venture to come hither, to defend the colony against every attack. We commended ourselves, under these circumstances, to the mercy and protection of God our heavenly Father.

On the 17th, a large auditory had assembled at our church, to whom Brother Buechner preached with power and unction, on the blessings resulting to mankind from the incarnation, sufferings, and death of Jesus Christ our Saviour, which seemed to make a deep impression on the hearers.

On the 22d, we had an agreeable visit from Mr. I. C. belonging to the English garrison here. He is one of the people called Methodists, of Mr. Wesley's communion. He expressed great satisfaction in finding the Brethren here, of whom he had heard much formerly, and declared he had always valued them, because, by Mr. Wesley's own confession, God had made them the instrument of great spiritual good to himself, the benefit of which had extended throughout their whole numerous Society. Having once discovered our abode, he frequently visited Brother Wied, to mutual satisfaction. He is a true lover of Jesus and His cause on earth, and rejoices greatly at the spread of the gospel among christians and heathen.

The heavy rains, towards the close of this month, prevented many of our people from coming to church.

On

On the 23d, we partook of the Lord's Supper; and both on this occasion, and whenever we met in Jesu's name, we can truly say, that He was in the midst of us, according to His promise.

We commend ourselves, our negro congregation, and the whole work of God in this distant country, to the prayers and kind remembrance of all our Brethren and friends every where.

(Signed by Brother HANS WIED, and four other Brethren.)

Extract from the DIARY *of the* MISSION *at* BAVIANSKLOOF; *from December* 1804 *to October* 1805.

IN the beginning of December Brother Rose's illness became very painful, and caused us much uneasiness. Most of our Hottentots being at present engaged at the farmers in the harvest, we were obliged to discontinue the schools, and several of our weekly meetings. The heat was excessive; and as there was no rain, the scarcity of water became so great, that, throughout the whole country, both man and beast suffered exceedingly. The river Sonderend, which sometimes has ten feet depth of water in it, was dried up in such a manner, that in many places we could cross it dry-shod.

December 11th, a party of twenty-eight Hottentot recruits passed through our settlement. Their commander was an officer belonging to the rifle-corps, a very civil, friendly man. He requested us to provide some provisions for his poor hungry people; which we did, to the best of our ability.

One of the Missionaries wives happening to pass by a Hottentot kraal, was desired to step in, and found an unbaptized woman dangerously ill. The patient addressed her thus: "Here I lie, sorely chastized by God, as I indeed deserve. I have often heard what is good, and what is evil, but I have refused to listen, and stopped my ears against it. But now I tremble and despair, when I think of death, for I can expect nothing but eternal misery." She was encouraged, to thank God, that He had revealed to her her lost state by nature, and given her time to repent, and seek her soul's salvation; and that now was the acceptable day, in which she should turn to her Redeemer, Jesus Christ, with whom she would find, that where sin had abounded, grace might much more abound. The poor sick woman was greatly comforted by this good news, was afterwards frequently visited by us, and we hope, received mercy.

One of the Missionaries visited a poor widow, who was past recovery, and as she confessed that she was terribly afraid to die, exhorted her to turn simply to Jesus, with all her sins; for with Him alone, she would find rest unto her soul. Late in the evening, she sent to beg another visit, and addressed the Missionary thus: "I have thought much on your words, and must confess, that I have heard the gospel preached by you for many years, but have been indifferent about it. Now I feel great remorse on that account, and am afraid to appear in the presence of God. The Missionary exhorted her, to place all her trust for pardon and acceptance upon the precious blood of Jesus, which cried for mercy for her also; upon which she stretched out her hand, to express her gratitude for his advice. After some hours, a change took place; she lost her recollection, and died before morning.

On Christmas-day, a great number of Hottentot strangers and black slaves were present. Of our christian neighbours but few attended. This was owing to an event, which took place at Schwellendam, where, by the explosion of a powder-mill, the church was greatly damaged, and obliged to undergo a thorough repair. The minister, therefore, travelled from one place to another, preaching and administering the sacraments. About this time he happened to be in our neighbourhood. On New Year's Eve, however, we had an unusual number of visitors, and many of our next neighbours, who had never been here before, came with them. The concourse of people, of various descriptions, was very great; notwithstanding which, the greatest order and silence prevailed, both in the settlement and at the church.

During the year 1804, fourteen adults and fifteen children were baptized; nine persons were admitted partakers of the Lord's Supper; and thirteen baptized Hottentots departed this life.

The congregation consists, at the close of the year 1804, of 245 baptized adults, of whom 94 are communicants; 129 baptized children, and 99 candidates for baptism; in all, of 473 persons. Besides these, the number of inhabitants dwelling here, in 217 houses, amounts, according to a calculation made in December, to 186 men, 306 women, 60 children; in all, to 1095 persons, exclusive of the Missionaries and their families.

1805.

January 6th, being Epiphany, it was celebrated in the usual way; and in the afternoon, seven adults and three children were baptized. A sick person had received bap-

tism this morning early, at his own house. In the evening-meeting we commended to the Lord, in fervent prayer, all our congregations gathered from among the heathen, with all the Missionaries employed in them, including the whole work of God on earth, entreating Him, that He would promote and establish it, in every quarter of the globe.

On the 7th, a widow departed this life, after a tedious illness. Though she suffered much pain, she was always found perfectly resigned to the will of God, putting her whole trust in our Saviour, whom she believed in, and loved in the days of her health. Her steady and truly christian walk and conversation had gained for her the love and esteem of old and young throughout the whole settlement.

She was followed, on the 8th, by a girl of seven years old, who had always been an ailing child. She was remarkably patient and loving during her last illness, which was a consumption. In the last days of her life, she rejoiced greatly at the prospect of departing this life. The day before her decease, she sent for all her little companions and playmates, took an affectionate leave of them, telling them, that she should soon appear in the presence of our Saviour, where she should see all those who had departed in the faith. "O how I do rejoice," said she, "I now want nothing more in this world; I only want the blood and righteousness of Christ."

Towards the end of the month, Brother Rose's illness seemed to take a favourable turn, and he gained strength every day. The schools and daily meetings were now again held in their regular order.

On the 19th, we received four waggon-loads of corn for distribution. We were very thankful to be thereby able to supply the women and children of the Hottentot soldiery, who are quartered upon us, with their appointed portions.

portions. As in many places the corn of last year could not ripen, on account of the excessive drought, and there was therefore a great scarcity all over the country; Government appointed special commissioners, by whom the necessary quantity was brought together from all quarters; and, according to a regulation, made in consequence of their report, three quarters of a pound of corn per day is served out to every inhabitant. As this is less than was first promised to the women and children of the Hottentot soldiers, Governor Jansen wrote to inform us, that a larger portion might be distributed to them. The most distressing circumstance at present is, that, by the drought, all the grass has perished; so that the poor cattle have hardly any thing to subsist on.

Several companies of Hottentot recruits passed through our place about this time.

February 10th, a deserter was taken, not far from our dwelling. His companion fled to the mountains; and though our Hottentot captain, as his duty required, took every possible pains to take him, and marched out with a number of armed Hottentots, who spent the whole night in the search, the deserter effected his escape. The other was brought to the Field-Cornet Grebe by five men.

The Sisters were employed about this time in drying peaches; and though our crop has not been so large as last year, yet we had much cause for thankfulness to our heavenly Father, for this supply. Many of our neighbours have gathered hardly any at all; and the trees in some places have died, in consequence of the drought.

On the 19th, an unbaptized Hottentot woman requested a visit from the Missionaries. On being asked what she wished for, she answered: "I shall this night go to Jesus, whom I love, and am not afraid to appear in His presence, for

for He has forgiven me my sins, which are many. I rejoice that the hour of my death is approaching." She was exhorted to cleave to Him, who had had mercy upon her, and to place all her trust in His merits. Early in the morning, she sent to inform us, that she was still happy, and felt the peace of God in her heart. Soon after which, she said to her friends standing around her: "I assure you, that I shall be received into the kingdom of Jesus, to dwell for ever with him;" and immediately expired.

About the middle of this month, we received letters from England and Germany, some of which were above a year old; and in March, a parcel with the Text-books for 1805 arrived, without our being able to find out by what opportunity. The parcel was delivered to us by a peasant, and was directed to Mr. Schmidt and Mr. Heuser at Cape-town. No letter accompanied it, but, in the direction, we discovered the hand-writing of Brother Satterup at Copenhagen.

Brother Rose had recovered so much, that he could walk out on the 17th of March, and on the 18th, he administered the Holy Communion to our family, which afforded us great joy, and hopes of his complete restoration to health.

On the 19th, a Hottentot sister departed this life, who was beloved and esteemed by every body, on account of her humble walk with God, and her exemplary and loving conversation with all men. On her death-bed, she expressed cheerful resignation to the will of God, and the declarations she made of her faith and hope greatly edified all who visited her.

We received, about this time, very few visits from strangers, which was owing to the great want of fodder for the cattle, all the fields and meadows being completely scorched

scorched by the heat of the weather; insomuch, that visitors would not have known how to provide for their beasts.

When we spoke with our communicants, previous to the Lord's Supper, on Maundy Thursday, we were pleased to hear with what ardour they expressed their joy at Brother Rose's recovery. Concerning the state of their souls, their declarations were also much to our satisfaction.

A large concourse of hearers attended our public worship on Easter Sunday, and were remarkably attentive.

On Easter Monday five adults were baptized.

We had an agreeable visit from a Dutch Misisonary, Erasmus Schmidt, who went from hence to the assistance of Dr. van der Kemp. He left Holland in the year 1802, with four other Missionaries, destined for Africa, but their ship being captured by an English man of war, they were brought to America.

April 16th, we received a letter from Governor Jansen, in which he expresses his earnest wish, that we would again send one of the Missionaries to preach and teach in the Hottentot camp at the vineyards. Now though we had already experienced the difficulties attending such a post, and could hardly spare a Missionary, while Brother Rose remained in so precarious a state of health; yet we could not resolve to send a negative answer; but Brother Rose only represented to the Governor, that we were unable to provide a conveyance for a Missionary, our cattle being either dead, or so enfeebled, by the want of food, that they could not do any work. We therefore expected his Excellency's farther directions.

A party of the soldiers from the camp were, about this time, on a visit to their wives and children at Baviansklooff.

March

March 29th, a Hottentot Sister departed this life. All who knew her gave her that testimony, that she had remained faithful to the grace received in baptism. Being asked by one of the European sisters, whether she was free from every thing that might disturb her mind in the prospect of leaving this world, she answered: "I am ready to appear in the presence of God, through the mercy of my Redeemer. One thing, however, that gives me uneasiness is, that my husband is still so far from Him. O help me to pray, that his eyes may be opened." Being advised to commit that concern to the Lord, and to consider only how she might be prepared to meet Him in glory, she became quite contented, and soon after expired.

In the beginning of May the weather was very cold, the consequence of which was much sickness among our Hottentots. Brother Rose likewise grew worse, and it became necessary again to consult Dr. Temple, who had attended him in his last illness.

On the 5th an aged, infirm Hottentot Brother, called Simeon, departed this life. We have frequently mentioned his name in our reports. He was always carried to church in a chair, and never missed a meeting, till confined by his last illness. We visited him frequently, and found him always very grateful for the attention shown to him. In the last hours of his life, he evinced the most lively joy at the near prospect of seeing his Redeemer face to face, and exclaimed several times: "Ah! come, Lord Jesus!" To his wife he expressed his thanks for all the care and trouble she had had with him, and her faithfulness in nursing him, and added: "It is now over; take notice; for very soon my Saviour will come to take my soul to Himself." Not long after, he breathed his last.

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A Missionary, Christian Ulbrich, spent some days with us. He brought salutations from our Brethren at Zeyst, in Holland, and we found in him a true lover of Jesus, and a friendly, well-disposed man. We sent one of our Hottentots with him, to put him in the right road to the place of his destination. He assured us, in a letter, that he should never forget his visit at Baviaanskloof, where he had learnt much, of which he hoped to make good use, through the enabling grace of our Lord.

May 9th, Brother Kohrhammer received a letter from the Commissary of War, requesting him, in very obliging terms, to repair with his wife to the camp in the vineyards, for which purpose an order had been sent to Field-Cornet Grebe, to provide the means of conveyance for them and their baggage.

16th. Mr. Grebe came hither, and informed us, that he had strove in vain to procure a waggon for them, as the farmers wanted all their cattle in the field for the plough. At length one of our people, Matthew, being engaged to carry wood to the Cape-town, was willing to unload his waggon, and convey Brother Kohrhammer and his wife to the vineyards, for the sum of 40 dollars. They set out on the 21st, commended by us to the protection and grace of God, and arrived safe on the 25th at the camp.

In consequence of a direction from the Landdrost, we were, about this time, diligently employed in making an accurate list of all the inhabitants, with an inventory of their possessions in land, cattle, &c. and an account of what they had reaped, or otherwise become possessed of, during the last twelvemonth. It is required that such a list be given in annually, on a fixed day, on pain of a fine. Hitherto we had given in merely a list of persons, but this is now not sufficient; and as we are already charged

 with

with ten dollars contribution to the fund of the colony, we begin to be afraid, that not only ourselves, but our Hottentots (most of whom are in the most indigent state), will be taxed according to the list.

24th. A government-messenger brought us the welcome intelligence, that the disputes between the peasants and the Caffres had been settled; and some time after, a party of Hottentot soldiers were marched to the Lower Country, to guard the frontier.

27th. We received a letter from Dr. van der Kemp, who has been called to the Cape by the Governor. He promises on his return to pay us a visit, to confer with us on several subjects.

During the month of May, several of our Hottentot children departed this life happily. Among them was a boy, ten years old, to whom, as he seemed unwell, his mother gave a certain root, used here as an emetic. The dose was too strong, it operated violently, and the child died in a few hours.

June 2d, being Whitsunday, very few strangers attended divine-service here, partly fearing the sudden swell of the rivers by the rain, and partly detained on account of the difficulty of providing sufficient provision; for all the necessaries of life are not only dear, but hardly to be procured at all.

3d. We baptized three adults, in a solemn public meeting. The Lord was present with us, and blessed this transaction, for the edification of all present. We concluded the celebration of this festival with prayer, entreating Him to preserve us in faith and obedience to the voice of the Holy Spirit, that we and our congregation may grow and encrease in His love and knowledge. Mr. Teunis's son spent the night with us. It gave us and our people great pleasure,

pleasure, that Brother Rose, after his long and heavy illness, was able to be present with us on this occasion, and administer baptism to the candidates. But he is very much enfeebled.

4th. It pleased God to grant us a plentiful shower, which refreshed the whole country. Hitherto we have suffered much by the drought, and if the Lord has not mercy upon us, and grants us rain, the prospect will be dreadful indeed. Corn is measured to every one, who wants it for bread, and no one may have more than his allotted portion, though he may be ever so able to buy.

5th. A poor boy, lying dangerously ill, sent for a Missionary. When the latter entered the house, the boy exclaimed: "I am very ill; but I think often on our Saviour, and cry day and night unto Him for the forgiveness of my sins, and that He would accept of me as his child, and wash me from sin in His precious blood." He also begged to be baptized. The Missionary encouraged him to believe in Jesus, as the only means of salvation.

6th. Most of our people went to plough for the farmers, the rain having prepared the ground for it.

7th. Brother Kuehnel baptized a child, in the parent's house, it being not likely to live. Some of our Hottento[t] soldiers, who had been here on furlough, returned to-day to the camp at the vineyards, and took their wives with them. Though we disapprove of it, on many accounts, we could not prevent it. It is attended both with expence, and with hurt to their souls.

9th. The bilious fevers begin again to prevail, and many here, both great and small, are at present afflicted by them. This is a most dangerous disorder, unless an emetic be immediately applied. We have not the means of helping in all cases. Many come to us, and beg for medicine, and

we give to as many as we can; but our whole stock would not suffice for all, and medicines of every kind are enormously dear.

11th. Matthew returned from the Cape-town, whither he had brought Brother Kohrhammer. The latter reported, that he had been very kindly received by the Governor, who also commissioned him to express his thanks to us for having spared a Missionary, to attend to the christian instruction of the Hottentots in the service of Government. Brother Kohrhammer mentioned likewise his having consulted a celebrated physician, at Cape-town, concerning Brother Rose's disorder. The physician advised, that he should be brought to Cape-town, where he hoped, by God's blessing, to bring about his recovery. This is, however, quite impossible, in his present enfeebled state.

12th. An Hottentot woman was confirmed for the first enjoyment of the Holy Communion. The mountains were to-day covered with snow, and the cold became intense. We were sorry to hear, that Governor Jansen's eldest son had departed this life. He had been twice here on a visit.

13th. We spoke with all our communicants individually, To the praise of our Saviour, we found most of them in a state of mind, which proved their faith and love to Him, and their dependence on Him for every good. In all we could discover an earnest desire to live unto Him, and be delivered from the power of sin. The expressions of some were full of feeling. Mary said: "I am not satisfied with myself; for I perceive, that I have lost my first love, When first our Saviour forgave me my sins, my heart burnt in love towards Him like a flame. O how ashamed am I, that I now feel more disposed to look at others, than at myself, and forget what a sinner I am! But I will turn

again

again to Him, with all my evil propensities, and crave His pardon and help." Anna declared, that the time had appeared very long to her since she was last with us. She added: "I felt as if something was wanting to me ever since I missed the last Communion (being absent on business). When I reflect on what our Saviour has done and suffered for me, I grieve, that I give him so little joy and honour. Alas! I have lived many years in the world without Jesus. But since He has sought and found me, and forgiven me my sins, I cannot live one day without him; for I want His help, both in my spiritual and temporal concerns." Christiana said: "When I consider what great mercy the Lord has shewn towards me, I am ashamed, that my teachers see so little of the effects thereof in my walk and conversation. But since he has sent, to me also, the message of pardoning love, I have surrendered myself up to Him, not only for a season, but for my whole life. And as he has given me the grace to be able to read His holy word, and I can find the chapters and verses in the bible, my poor heart enjoys much blessing from it. I am not worthy to partake of the Lord's Supper, but I hunger and thirst after it, for the strengthening of my poor soul.

The wife of one of the Missionaries was called to see a sick woman, who had returned from the camp, and was under deep concern for her soul's salvation. She was directed to fly for mercy to the compassionate heart of Jesus. It was very agreeable and encouraging to us, to be informed, that both with her and other women in the camp, the word of the cross seems to find entrance, and show its power.

15th. We partook of the Lord's Supper with our Hottentot communicants.

16th. We

16th. We received a letter from Brother Kohrhammer, and were glad to hear that he and his wife were well. As some of the women went from hence to the camp, we answered immediately.

17th. Many of our people went to the farmers, in hopes of getting work and food. In former years, they got part of their wages in corn, which helped them on to the next harvest, but according to the present regulation they get none; and though they may earn money, corn is not to be had. Added to this, the wild roots, which generally supply them with food, when other things fail, as well as wild almonds, are extremely scarce, on account of the great drought. We are, indeed, in great concern about them. Help us to pray to the Lord, that He would have mercy upon these poor suffering people.

18th. A musk-cat got into our dove-sty, and killed almost all our pigeons. They are dreadful enemies to fowl of all descriptions. We caught her the day following, and her mischievous companion some time after.

21st. In the night, Brother Rose was again siezed with a violent oppression and pleurisy, which increased in the following days, and weakened him much. We therefore sent for Dr. Temple.

Some officers, on their passage from Swellendam to the Cape, paid us a visit, and spent the 26th with us to mutual satisfaction.

July 1st. Brother Rose's illness seems to bid defiance to the means applied by Dr. Temple, and on the 2d, he grew so weak, that we were obliged to send for the doctor in great haste. The medicines he brought had a better effect, and procured for the patient some rest during the night. Yet he remained very weak and in much pain to the 11th, when, by a change of medicines, he got relief,

and

and the violence of the disorder seemed to abate, for which we were very thankful to our Saviour.

12th. We spoke individually with our communicants, and, in general, had cause to rejoice at their state of heart. However, they all had suffered greatly for want of the necessaries of life, which occasions sometimes interruption in their spiritual comforts.

15th. In the evening, Sister Kuehnel was safely delivered of a healthy daughter, after a hard labour. She was baptized by the father, and called Christiana Sophia.

18th. We received a letter from Brother Kohrhammer, in which he gives a pleasing account of his welfare, and labours among the Hottentot soldiery, expressing his hopes, that some of them will be gained for the Lord.

19th. The physician left us to day, Brother Rose being so much better, that he could even write to Brother Kohrhammer, and report occurrences here. We sent a messenger with our letters to Cape-town.

22d. Adam Verdyn arrived here from the Cape, and brought letters. He had been three weeks on the journey, having been detained by the floods and the intense cold. One of his oxen had perished with cold. He also reported, that twelve slaves had been frozen to death at the Cape, though a much warmer situation than Bavianskloof. We find the two stoves sent us very useful in this severe weather.

26th. One of our baptized Hottentots, Salome, departed this life happily. She was baptized July 6, 1800, by Brother Schwinn, and October 16, 1802, became a partaker of the Lord's Supper. She walked worthy of the grace bestowed upon her, and before the last enjoyment of the Holy Communion spoke of herself in a very affecting manner, expressing her gratitude for all the Lord had done

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upon her, though so unworthy a sinner. The funeral was on the 27th.

28th. The messenger returned with a letter from Brother Kohrhammer at the camp. He mentions, that three Hottentots (who formerly heard the gospel from our worthy friend Dr. van der Kemp, at Betelsdorf), having deserted with their arms and regimentals, were taken and condemned, two to be shot, and the third hanged. The Governor requested Brother Kohrhammer to prepare them for death, visit them in prison, and accompany them to the place of execution. He attended them accordingly, and reports, that they took their refuge to the mercy of our Saviour. A more detailed account will appear in his diary. He enclosed a penitential letter from Mr. J. B. formerly a member of our congregation at Ebersdorf in Germany, but now employed with the Hottentot corps, who, at present, lies ill in the hospital.

30th. A communicant, Sarah, departed this life happily, after a long and painful illness. We visited her often, and had cause to rejoice over her child-like resignation to the will of our Saviour. She lived in communion with Him, though often oppressed with extreme poverty. She used to say: "My Saviour hears and helps me, though not always at the minute I ask him." She was baptized, December 26, 1795, by Brother Kuehnel, and on the 13th of August, 1796, beame a communicant. Dr. Temple arrived in the evening to pay a visit to Brother Rose.

August 2d. We had an agreeable visit from the Field-Cornet, Peter Ditoy. It was remarkable to us, that this worthy friend should enter our room, just while we were recollecting, that this was the day, ten years ago, that we were obliged to quit Baviansklooof, when we found a hospitable reception with him. He also took care of our cattle,

cattle, till our return, without any payment for provision. He now brought us a letter from the Landdrost, desiring, that we would give certificates to all our people, when they go into the farmer's service; for it had become a practice with many Hottentots, to give themselves out for inhabitants of our settlement, though they had never seen the place, and afterwards to betray themselves by their bad behaviour. We answered, that we had, for more than a year past, given certificates to all, even to the women and children, and often reminded them, not to leave the settlement without them. The Field-Cornet was convinced of the truth of this statement, and promised to make a report of it to the Landdrost. He hinted, that the latter intended to have it inserted into the papers, that all Baviansklоof Hottentots were furnished with certificates. He much approved of our caution, and said we had anticipated the wish of Government.

3d. This day was the funeral of a single man, aged 40, baptized in 1802, by Brother Kohrhammer. That he had remained single, was a rare case among the Hottentots. His illness was of the consumptive kind. Ever since his baptism, he gave us much satisfaction by his behaviour. He was a man of few words, but we can give him that testimony, that he remained faithful to his baptismal covenant. Peter Ditoy, hearing that we were to have a funeral, staid here till it was over.

Four of our people went to-day to hunt wild-boars, but saw none. They experienced, in a singular manner, the gracious preservation of God. One of them espying a buntebock (a species of antelope), was crawling towards it, in their usual way, dragging his gun after him, till he could get near enough, unobserved, to take aim. Just as he was

going to fire, the buntebock began to run. At that moment, a tiger sprung out of the thicket, and seized the poor fugitive. The Hottentot jumped up, fired, and pursued the tiger, who, quitting the buntebock, left it an easy prey to the Hottentot, and fled into the wood. This is quite contrary to the custom of these savage animals, who generally, if not shot dead immediately, turn about and attack the huntsman, springing at his face with the agility of a cat, and soon destroying him. This makes even the most expert marksman hesitate before he fires at a tiger, lest he should not kill him at the first shot. Not long ago, a white man, in our neighbourhood, was siezed by one of these animals, not far from his own house, and thrown down. His wife, seeing it, ran with an assagay, or Hottentot spear, and killed the tiger upon the body of her husband. But the poor man was so much torn by the wild beast, that he died two days after. Another of the above-mentioned four Hottentots, running after a buntebock, with his gun cocked, it went off unawares, but without doing any damage. They all came home very thankful to God for the preservation of their lives.

4th. Two children were baptized, at the earnest request of the parents, who are baptized.

5th. We began to work daily in our garden, and pray God to grant us success, as so much depends upon the crop we raise, to render our housekeeping less expensive. We have indeed a poor prospect this year, for there appears already a vast number of all kind of slugs and vermin, which destroy the young plants the moment they appear. This is owing to our having had two mild winters in succession, and so little rain, that the soil is quite dried up. We are obliged to water every day. We were likewise

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under the necessity of making two new sluices, to bring the water into the garden, the old ones being quite rotten; and were thus employed during the whole week with manual labour.

11th. Several farmers attended the forenoon's service. In the afternoon we had a conference, Brother Rose being able to attend, to consider about the state of our communicants, who will partake with us of the Lord's Supper on the 13th. They had all been spoken with in reference thereto, and the report made gave us much satisfaction. Many expressed their gratitude for what the Lord had done for them, in a very fervent manner. Some declared their joy and astonishment, that the Brethren in Europe should think of such poor creatures as they were, and send teachers to such a distance, to make them acquainted with their God and Saviour. We also entered into a cordial conversation concerning ourselves, our own disposition of heart and devotedness to our Saviour, and concluded with prayer to Him, that He would pardon all He sees amiss, strengthen our faith and love, and bless us anew with a comfortable sense of His presence on the memorial-day we were going to celebrate. He heard our prayers, and granted the 13th to prove a day of great grace and blessing to us and our Hottentots, on which we approached unto His table, with hungry and thirsty souls, and enjoyed the sacrament of his body and blood with praise and thanksgiving for His sufferings and death, whereby He has procured for us eternal redemption, which it is our duty and privelege to show forth, and proclaim to all mankind.

15th. Amos, in a severe fit of illness, confessed to one of the Missionaries, that he had been guilty of very improper conduct in a neighbouring family. Though we felt much pain on hearing this account (especially as he was a

communicant, and a servant in the chapel), and were obliged to exclude him, yet we could not but praise the Lord, for opening his heart to see the evil of sin, and repent of it.

18th. After the forenoon's service, Brother Rose baptized two children into the death of Jesus. We were thankful to see him so much recovered after his long and painful illness. He addressed the Hottentot congregation, and thanked them for the affectionate concern they had all shown during his confinement, and the many prayers they had offered up for him, which had been heard, so that he could again meet them, and speak to them of the love and atoning death of their Redeemer. There was a general emotion, and many tears were shed.

19th. Dr. Temple visited Brother Rose, and staid here till the 21st. Just after he was gone, the minister of Schwellendam, the Rev. Mr. Schreit, his son, and clerk, called upon us. They were accompanied by a Mr. de Beyn, attended our meetings in the chapel, and took a view of the settlement. The minister has been two years in this country. His duty requires him to go once a year to preach at Graaf Rennet, which is a journey of six weeks, or two months ; as likewise to attend at Stellenbosch, where he preaches at the farmers' houses, baptizes the children, and admits the people to the Lord's Supper.

23d. They left us with expressions of much satisfaction. Mr. Schreit went to the Gaense kraal, eight hours ride from hence, to perform divine-service there on Sunday next.

25th. Some white people attended at our chapel, and staid to dine with us. We expected that we should have been alone, as divine-service was performing in our neighbourhood.

26th. A

26th. A child, Susanna, departed this life. She was born in 1802. Her behaviour was always remarkably loving, and she spoke much of departing this life. When her mother was taken ill, she addressed her: "Mother, we will both go home to our Saviour;" and indeed she soon followed her parent into a blissful eternity.

28th. The country was again refreshed by a plentiful shower.

30th. A woman, who has lived here two years, being in a deep decline, was baptized on her sick-bed by Brother Marsveld. She had been diligently visited by the Sisters, and the Lord opened her heart to receive the word of life. She was convinced of her lost condition, and cried day and night for the remission of her sins in the blood of Jesus. Her prayers were heard, and she gained a firm hope in the merits and atoning sacrifice of her Redeemer. Shortly after her baptism, she departed this life rejoicing.

September 6th. It pleased the Lord to take home the child Christiana Sophia Kuehnel. We all sympathized with the parents on this occasion.

10th. Mr. Commissary Hofman came hither from Stellenbosch. All those who have sowed corn, or intend to sow, were ordered to meet, and having examined every one, he made minutes of their answers. The surplus of corn in our settlement was required to be sent to the Cape-town, by order of Government. We represented the great poverty of our people, and begged leave to distribute such surplus among them, according to their wants. The Commissary expressed great compassion for the people, but said he could do no more, than represent their distress to the Landdrost, and get his leave for them to bake bread of the corn. The day following he proceeded to Zoete Melk's valley.

14th. A communicant, Wilhelmina, departed this life happily. She was baptized April 9th, 1798, by Brother Kuehnel, and May 25th, 1799, admitted to the Lord's Supper; since which, she has spent her time in child-like reliance upon the grace of our Saviour, so that we had great pleasure in observing her christian walk. After an attack of the bilious epidemical disorder, she became consumptive. Though her pains and poverty were great, her resignation to the will of the Lord never forsook her. A Missionary visiting her, she exclaimed: "O how shall I rejoice to see my Saviour face to face. In his presence, I shall forget every thing that has oppressed me during this illness."

We had to day the unspeakable pleasure to receive letters and accounts from Europe, with the Text-books for 1806. This is the first time we have received them so early. One of the letters was from Brother Satterup at Copenhagen, by which we learnt, to our great joy, that our letters and diaries to the end of 1804 had arrived safe. Brother Rose was particularly pleased to hear it, as the Brethren in Europe were thereby made acquainted with his precarious state of health, and the necessity of sending relief.

18th. Brother Rose continued so weak, that we sent an express for the physician, who arrived on the 20th. There was so much rain about this time, that the river Sonderend swelled higher than we ever remember.

28th. An old baptized Hottentot went to-day to the hills to get some fire-wood. On her return, she was siezed with a swimming in her head, and at last fainted, and fell down. The cord, with which she had fastened the faggot round her shoulders, slipping round her neck, had almost strangled her. The exertion, however, which she made to save life, brought

brought her again to her recollection, upon which she cried to the Lord to help her. Hearing a dog bark, she followed the sound, though not knowing whither she went, and came safe, though late and greatly enfeebled, to Bavians-kloof. She expressed her gratitude for this deliverance, in a most edifying manner. It is a singular circumstance, that her husband, who was a slave, died some time ago, in consequence of a similar accident.

30th. Many Hottentot women, who had gone to seek wild roots in the fields, returned home. They gathered but few, both on account of their scarcity, and because now the farmers send to dig them up for their own consumption. Near the settlement they are at all times scarce, and the poor people must go from three to six hours distance, to find them.

October 1st. Having heard that a new physician, Dr. Hesner, had arrived at the warm baths, we sent to beg him to visit Brother Rose, as he is reported to be a man of great skill. He was willing to come, but sent word, that his horses were too much fatigued to undertake the journey. Brother Kuehnel, therefore, went with our waggon to fetch him, and arrived here on the 2d, at night. He gave hopes that Brother Rose might still recover. Dr. Temple happening to call, was glad to meet Dr. Hesner, and consult him about the disorder. The latter, having acquired considerable property by his practice, came to this country, with a view to regulate the warm baths, according to the European fashion, and build lodging-houses and baths. He does not mean to attend any patients, besides those who come to the baths: his visit, therefore, was merely an act of friendship.

5th. We were again made very happy by the receipt of a chest from Europe (of which we had advice long ago), containing

containing letters and accounts, medicines, and various necessary articles. Though the accounts were of an old date (being of February 1803), we were exceedingly glad to receive them, having already given up the chest for lost. After we first heard of its arrival, we sent to the Cape-town, where also Brother Kohrhammer made frequent enquiry, and even the Governor interested himself about it, but it lasted very long before it was discovered. The Text-books for 1805 were enclosed.

In these days we spoke with our communicants. As the last Communion had been omitted, they expressed great joy, that they should again be partakers; and we found much reason to thank the Lord for the mercy he shows unto them.

On the 5th, we partook of it with much blessing.

6th. Brother Rose grew worse, and we sent both to Dr. Temple and Dr. Hesner: the latter sent medicines, and the former came himself.

11th. We were alarmed by the symptoms, and sent a horse for Dr. Hesner. Dr. Temple said he could do no more for his patient, and went home.

12th. Brother Rose was extremely weak, but we did not expect, that his departure would take place so soon. When we came to him in the morning, we found him seized with one fainting fit after the other, but he spoke with apparent strength. At 11 o'clock, he conversed with one of the Missionaries in a lively manner; but while we were at dinner, at 12, we were unexpectedly called to him, and found him dying. We kneeled down around his bed, commended his departing spirit to his Creator and Redeemer, thanked our Saviour for the labours of this His faithful servant, now about to be concluded, and fervently entreated Him to comfort and strengthen us, who were left behind,

behind, especially Sister Rose, and soon to supply the place of this our Brother in the Mission. Some verses were sung, and the blessing of the Lord pronounced over him, shortly after which his breath ceased. We immediately made known, that we should have a public meeting in the church in the evening, in which we informed the congregation of the departure of their faithful friend and teacher. The whole assembly was in tears, and all our people truly mourned over this great loss to the Mission.

Our dear departed Brother suffered much during his long illness, which lasted a whole year. We have, indeed, for this last half year, been in continual apprehension, that he would be taken from us. But as he frequently recovered a little, even so as to be able to take an airing on horseback, or walk about the settlement, and visit the Hottentots, we hoped that he might survive the present attack. But it pleased the Lord to put an end to all his sufferings, by calling him home to rest in His presence for ever. We immediately sent an express to inform Brother Kohrhammer of the event; and some messengers were also dispatched to several friends, to acquaint them with it.

13th. Several strangers attended divine-service at our church.

14th. The corpse of our late dear Brother being put into the coffin, we indulged the Hottentots in their wish to see it once more. They came in companies into the room, and placing themselves around the corpse, sung hymns, descriptive of the happiness of those, who are with the Lord for ever. Those who stood without, joined in the singing; and after a few verses, were admitted, in small companies, as the others retired. This lasted for about an hour and a half, and was a very affecting scene. We all sent many tears after our dear fellow-labourer, though we

could not but rejoice in his having reached the end of all his wishes. Having invited our particular friends to the funeral, they arrived with us on the 16th. In this country, it is requisite to prepare a dinner for all the guests at funerals. After dinner, the corpse was carried into the church, and placed in the middle. A suitable discourse being delivered, we went in procession to the burying-ground, the congregation singing verses all the way. The silence and order, prevailing among the large number of people assembled, rendered the service very solemn, and greatly surprized many strangers. They were particularly struck with the orderly manner in which the coffin was carried to the ground, and let down into the grave, by baptized Hottentots. After the service was over, all strangers left us, except Peter Ditoy.

17th. Our express returned from the vineyards, with a letter from Brother Kohrhammer. We had expected, that, upon hearing the affecting account of Brother Rose's departure, he would have come to us, for a time at least; but as his letter did not mention any such intention, we resolved to send our waggon for him, and Brother Schwinn went with it.

18th. We desired Brother Schwinn to go to the vineyards, by way of Stellenbosch, to speak with the Landdrost about the corn we begged leave to give to our Hottentots, but which is still here untouched, no answer having been given (See page 37). There is an order to bring all such surplus of corn, not yet sown, or intended to be sown, to the Cape-town, under a penalty of 1000 dollars, and we have eighteen sacks lying here, expecting an answer from the Commissary-General. We fear to get into trouble, if the cause of its detention is not explained. To-day we were favoured with a refreshing shower, after a long drought,

drought, insomuch, that in some places the corn begins to wither, which affords a prospect truly melancholy. The rain continued all the 19th.

20th. Being Sunday, we had all our usual meetings, notwithstanding the rains, for which we offered up public thanksgivings at church. More rain has fallen for these three last days, than during the whole rainy season besides.

25th. Several of our people went to begin their harvest of barley, which is ripening in some places. We thanked God, that thus, in some degree, a stop will be put to the great distress they have suffered, for if they have barley, they make a very nourishing soup of it.

26th. We had a visit from several gentlemen (members of the legislature) and ladies, from Cape-town, who staid over night, and were present at church on the 27th. They were so much delighted with the singing of the Hottentots, that they requested us to sing more hymns than usual. They observed, that it was manifest, that our people sung not with their voices only, but with their hearts.

29. The Brethren Kohrhammer and Schwinn arrived from the camp. We rejoiced to see them, but were disappointed to hear, that Brother Kohrhammer's furlough was only for a fortnight, the Governor declaring, that he could not be spared from the camp, where his labours have been blessed by the Lord. We must submit; and immediately began to consult together, to make suitable arrangements, till our late Brother Rose's place is again supplied. Brother Schwinn brought us the pleasing account, that his negotiations with the Landdrost had ended in our obtaining leave to bake bread of the surplus of corn, for the Hottentot's use.

VARIOUS

VARIOUS ACCOUNTS.

1. *Danish West India Islands.* In the year 1805, 207 adult negroes had been added to the church by holy baptism, in the six settlements of the Brethren in St. Thomas, St. Croix, and St. Jan. The number of negroes, belonging to the six congregations, was 10557. The new settlement in the centre of the island of St. Croix affords great convenience to many old and infirm negroes, who, by the distance of the other places, were deprived of many means of grace. The Brethren were exerting themselves to build a chapel for the negroes there.

2. *Surinam.* Several of the Missionaries have again suffered much from illness, and it has pleased the Lord to take Brother Noak at Sommelsdyk, and Sister Langballe at Paramaribo, home to rest from their labours; the former, July 19th, and the latter, August 2d.

3. *Cape of Good Hope.* Brother Bonatz and his wife, who were going to assist in our Mission at Bavianskloof, after a tedious passage from Madeira entered Falsebay on May 14th. No person but the captain was suffered to land, the ship being Danish, which induced Brother Bonatz to write to the Governor, Sir David Baird, describing his situation, who immediately sent an answer, with leave for him and his wife to proceed to the place of their destination. This exception, in favour of the Mission, we acknowledge with unfeigned gratitude. Brother and Sister Kohrhammer (who had returned from their abode at the camp, after the English became masters of the Cape) were ailing, but the other Brethren and Sisters were all well in July 1806.

J. Drew, Printer, 31, Fetter Lane, Fleet Street.

EXTRACTS

OF LETTERS FROM SOUTH AMERICA.

From BROTHER HANS WIED,

Paramaribo, Sept, 25, 1806.

"MY last to you, dated July 28th, informed you of the decease of Brother Noak at Sommelsdyk, on the 19th of that month. Since that time two events of a very distressing though different nature, have occurred.

Brother Langballe's wife, a sister greatly beloved and esteemed by all who knew her, who had well recovered from her lying-in with a little daughter, was soon after seized with a malignant fever, and departed this life on the 2d of August.

September 7th, we received a letter from our Brethren at Hoop on the Corentyn, which brought us the painful intelligence that on the 18th of August, all the houses belonging to that settlement with the church and Missionaries' dwellings became a prey to the flames. It happened about two o'clock in the afternoon, while the Missionaries were sitting together taking some refreshment. The only articles saved, are their books, letters, most of their cloathes, some gunpowder and two barrels of flour lately sent to them from hence. The fire ran along the roofs (which were thatched with broad leaves) with such rapidity, that there was no possibility of restraining its progress, the heat of the sun being also at that time most intense. Only the walls of the Church, built with planks, remained in part standing; but all their garden tools and other implements, the stores for the Indians, with the articles you lately sent them by way of Berbice, their provisions, and the tackle and rigging of their boat, were consumed."

They

They have, alas, too much reason to suppose, that the fire was occasioned by incendiaries, as several attempts of the same kind had been made in the preceding days, which being discovered in time, were frustrated. The distress occasioned by this calamitous event is more easily to be conceived than described."

From BROTHER THEODORE SCHULTZ.

Berbice, Oct. 17, 1806.

"August 18th was a day of great distress for the Mission at Hoop. About two o'clock in the afternoon we were suddenly alarmed by the cry of fire, and in a very short space of time, all the new buildings belonging to the settlement lay in ashes, by which the inhabitants of every description, were at once deprived of their homes, and left to wander about without food or shelter in the hottest part of the day. The fury of the flames was so great, that we had scarcely six minutes left to endeavour to save the most necessary cloathing and a few other articles; every thing else was suddenly consumed. The loss to the Mission is very great indeed.

We found some shelter in the neighbouring Indian huts, but as all of us soon grew indisposed by the great inconvenience attending this mode of living, we exerted ourselves, with the assistance of our Indians and some heathens, to build a more suitable dwelling, and by God's help, were able to move into it on the 10th of September. This was chiefly constructed of the planks of the church, which was the last

last building attacked by the fire and consumed, all but the uprights and planks of the walls, which though much burnt, we found means to preserve. Towards the end of September, we also finished a kitchen and negro-dwelling, chiefly with the assistance of the heathen Indians, who were very steady and obliging, in rendering us every service in their power. But as our situation was still very inconvenient, being all crowded together in a small house, by which our four young children suffered greatly: (all our beautiful and shady orange-trees being burnt and affording them no shelter in the open air during the day,) we resolved to avail ourselves of the permission granted us some time ago, to carry them to North America, and are now about to proceed to Boston with the ship Alert, Capt. J. H. Hewes. Brother Peterleitner is going to Sommelsdyk, and the brethren Berg and G. Loesche will remain alone at Hoop for the present."

The Brethren's Society for the Furtherance of the Gospel most earnestly recommends to our Brethren and Sisters and friends, to assist in coming to the of relief our dear missionaries and the poor suffering Christian Indians at Hoop, who by the above afflicting dispensation, have lost their all. The present times are such, that the great loss sustained by the Mission will be doubly felt, and we pray the Lord to open the hearts of those, who take share in the promotion of His work on earth, to exert their benevolence in helping to furnish the means of rebuilding this settlement, which cost our brethren infinite pains to establish among a people, who in their heathenish state, and without a rallying point, prefer roving to and fro in their forests, so as to render their instruction next to impossible.

The

The Missionary labours of the Brethren's Church in South America, began in the year 1738. About the year 1748 the mission among the Arawacks, and other native Indian tribes, was established, the History of which furnishes, perhaps, more instances than any other, of men, not loving their lives unto death, but who in the most unhealthy climate, and under the severest trials, sacrificed themselves gladly in the service of God, that they might win the heathen for Christ. The peculiar difficulties attending the establishment of a well regulated congregation of believing Indians, make it the more desirable, that nothing should occur through delay, to occasion their dispersion, and a relapse into their former roving life, which a speedy rebuilding of the church and houses will prevent. Any donation will be very thankfully received and conscientiously devoted to this particular purpose, by the Treasurer, J. L. Wollin, 5, St. Andrew's-Court, Holborn; C. Latrobe, 10, Nevil's-Court, Fetter-Lane, London; and all the Ministers of the Brethren's Chapels at London, Bath, Bristol, Plymouth, Leominster, Tytherton, Okbrook, Fairfield, Fulneck and Bedford.

Account

Account of Brother KOHRHAMMER'S ABODE *in the* HOTTENTOT CAMP *at the* VINEYARDS *near the Cape of* GOOD-HOPE, *from May* 1805, *to Jan.* 1806.

MAY. THE Government at the Cape having again applied for a missionary from Baviansklоof to reside at the camp, with a view to preach the Gospel to the Hottentot soldiers and instruct them and their families in the Christian religion, we felt it our duty to acquiesce in so benevolent a design, especially under the present circumstances, and I was again requested by my Brethren, to undertake this commission, as my wife and I had been already engaged in, and acquainted with that service.

Having being commended in fervent prayer by our dear fellow-missionaries at Baviansklоof, to the grace of our Lord and the guidance of the Holy Spirit, we set out May 21st. and on the 26th, after a fatiguing journey, arrived in the camp; and were received with the greatest cordiality, by Colonel Lesueur and the other officers.

27th. We waited upon our worthy Governor at Cape-town, who expressed his thanks to the Brethren at Baviansklоof for having again complied with his wish, and sent one of their number to preach the Gospel to the heathen. We spent the night at the house of our venerable friend Mr. Smith.

28th. We dined with the Governor, who conversed with us in the most condescending manner concerning our labor among the Hottentots.

29th. We went to reside in the camp, and spent the two following days in visiting the people in their huts, both the sick and healthy, who all expressed their joy at our arrival.

JUNE 1st. We continued our visits in the huts, and spoke to many souls, of the love of Jesus to poor sinners.

2nd, Being Whitsunday, the public service was omitted, on account of the violent wind and rain. This weather continued on the 3rd with so thick a fog, that we could not see the Table-mountain, though we are close to its foot. After six days of successive rain, the ground was well soaked, and every plant began to thrive.

9th, I preached, in the open air, for the first time since our arrival, to an attentive auditory. The Hottentot corps, ranged in good order, made a handsome appearance; but a sharp wind blowing right in my face, gave me a violent cold. However I continued my visits to the people in their huts on the 10th; speaking to all of the way of salvation by Jesus.

12th, We were visited by a man, C. B. who had been educated in the boarding school at Ebersdorf; but afterwards left our congregation, and was entrapped by the Seelenverkaueffer, (a set of crimps) at Rotterdam, and sent hither. This poor young man now bewails the steps he then took to rid himself of the yoke of religion, and repents heartily of not having valued the privileges he enjoyed in fellowship with children of God. I found him wandering about as a lost sheep at Cape-town, and was witness to the many tears he shed on recollecting his former course; for he has now discovered, that even in the world at large, sober and upright people are esteemed, but the dissolute and profane despised. He has, since that time, frequently corresponded with me, and feeling very great compassion for him, I endeavoured to procure him some relief in his external situation and when afterwards I visited the Governor, I mentioned him in that view to his Excellency; upon which he was soon appointed to a more comfortable situation in the Hottentot camp. Being now free from the noise and hurry of the town, he is more at leisure to improve his time. In the evening, I

met

met a large company in my room who were all very attentive to my discourse. Many came afterwards, and shook hands with me, thanking me for the good words they had heard.

14th, At our evening meeting, several of the officers were attentive hearers.

16th, The wind was so troublesome that none but the military attended the public service.

20th, I visited a poor man in the camp, who lies ill of a consumption, and admonished him to turn with his whole heart to Jesus, the friend of all poor sinners. He expressed much thankfulness for my visit and advice. In the evening a great number attended at my dwelling, and thanked me as usual, for the good words. As I have not at present any regular habitation, but live at some distance from the soldier's huts, I cannot have our meetings as regularly as I wish; but every evening after the drums have beat, I go to the camp and meet the people in one of the huts, men, women and children together. They are all very attentive and thankful, which they never fail to show after our worship is over.

26th, A young man called Pitt Dragoner, departed this life after an illness of six or seven days. He was delirious, and as it was not possible to converse with him, the Christian Hottentots assembled in his hut and sung hymns, treating of the departure of Believers. On the day following, his corpse was interred in the manner usual among the military.

As a good many of the Hottentot soldiers have been ordered to do duty at the Cape and they always march off on Sundays, so that 100 are on guard at the town and 100 are marching to relieve them; it was resolved that there should be public preaching only once a fortnight on Sunday, and more meetings on the week-days. But some time after, an alteration was made, and Thursday appointed for relieving

the guard, when public service was again held every Sunday. A great number of Hottentots and white people attended divine worship on the 30th; and having obtained a dwelling in the camp itself, we hope, by our Lord's blessing, to be more constantly engaged in serving the people with the Gospel.

JULY 4th, There was a review in our camp, and I had the pleasure to see our General-Commandant Henry, who enquired very kindly after all my Brethren at Bavianskloof. I also received a letter from Brother Rose.

7th, The whole battalion being at home, a large auditory attended the public worship.

12th, A communicant from Bavianskloof, Adam Verdyn and his family paid us a visit, and informed us, to our sorrow, that Brother Rose had another attack of his former illness.

About this time the weather was extremely severe and the mountains were all covered with snow.

18th, I received an express from the Cape, with notice, that on the day following a waggon would arrive from the General Adjutant, to bring me to Cape Town. I was not a little astonished at this requisition and went immediately to Colonel Lesueur to enquire the cause. He informed me, that Governor Jansen had sent to request me to attend three soldiers, under sentence of death by the court-martial, both in prison and at the place of execution. Though I felt the whole weight of this charge, I could not refuse such an application.

On the 19th, about 10 o'clock, I arrived at the Castle, and having waited on the Commandant was accompanied by several Officers to the prison, where I found the poor malefactors condemned to suffer. They belonged to the 3d Company of Hottentot Light Infantry; their names were Janige Windvogel, Boye Denis and Windvogel Valendyn. The latter

latter was brother to the wife of an assistant of our worthy friend Dr. Van der Kemp at Betelsdorp.

I found these poor creatures in a state of insensibility, and quite indifferent about their soul's salvation; I cried the more fervently in my heart to the Lord, that He would deliver them from the chains and fetters of sin, by which Satan kept them in bondage. He heard my prayers and gave me the inexpressible joy to hear the Corporal Windvogel Valendyn express his fear of death. I took occasion to explain to him, that though he might naturally feel dread when he thought of dying, this was not the chief object of fear; but rather that he should fear Him, who when he has killed, is able to destroy both soul and body in hell, and that this dungeon was the place where he ought to examine himself, whether he was reconciled to God, or still an apostate from him. The other two listened to all I said with great attention, and now Boye Denis began: " I am only afraid that I shall be lost for ever, and remain in a state of damnation, even after I am dead." I asked him, ' Whether he believed that he had deserved the displeasure of God, everlasting punishment and death; for as to the death of his body, that would be executed upon him to-morrow.' He replied, " O yes, I believe it all." I asked: ' Do you believe that God has any pleasure in your death?' He replied, " No, no, that I do not believe." ' Can you believe, that Jesus has suffered to redeem you from sin and death, the devil and hell?' " O yes, said he, " this I do believe." I added, ' If you do, then I am commissioned by the word of God to declare to you, that Jesus receives sinners, even such as die by the hand of justice on the gallows, the rack, or by a bullet, and every one who comes as a poor repenting sinner, and cries to him for mercy and for the forgiveness of his sins, and who cannot cease from crying till he has found an assurance of pardon

and

and life everlasting in his soul, shall be saved. Even you may become possessed of this grace, whatever your crimes may be. Only seek and you shall find!' During this address, the third, Janige Windvogel, attended with great earnestness and many deep sighs, and on my asking him what he thought of it: he wrung his hands and burst into tears.

I requested them all to meditate for a while upon what I had spoken, and withdrew into an adjoining room. They all cried out, " O, dear Sir, do not forsake us." I assured them I would not, but only wished to leave them a little to reflect upon what they themselves had said and what I had declared to them. In about half an hour I returned and asked them, ' What they had now to say to me.' Their answer was: " Words of peace, words of peace we have to say to you." I replied, ' Peace has been proclaimed to man for above 1800 years, but the question is what is that Peace?' They exclaimed, " Peace in our consciences." ' And what does that Peace signify to your hearts?' They answered, " We are reconciled to God!" I then earnestly entreated them not to deceive themselves, but well to consider that they now stood even at the gates of eternity. They replied, " O yes, Sir, that is true, but we feel no longer any fear of death, nor of condemnation." I left them again to reflect for some time in silence, and on my return knelt down with them and offered up a fervent prayer in their behalf, that our Saviour would forgive, heal and cleanse them in his precious blood, &c. They repeated every sentence after me with great earnestness, and when we rose from prayer, each gave me his hand, thanking me, and one after the other began to exclaim, " Praise be to God, that I have a Saviour in Jesus, who has died for my sins also, and of whom I am no longer afraid, for his blood speaketh even for *us;* Ah! but for this, we durst not speak of Peace, &c." I meanwhile offered up silent

lent praises and thanksgivings to my Lord and Saviour, for this remarkable visitation of his grace. Every now and then I repeated certain portions of Scripture, and spoke more largely with them on the words of our Saviour in the 5th of St. Matthew: *Blessed are the poor in Spirit;* and on the 15th verse of the 50th Psalm: *Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me.* They listened eagerly with folded hands, sighed often and seemed ready to eat every word. Thus I was occupied with them for four hours successively, and they remained in the same comfortable situation of heart. Then one after the other began an open confession of all their crimes and offences, nor was the enemy of souls inactive; endeavouring to rob them of the comfort of the Spirit in believing on the all-sufficient atonement made by Jesus Christ, by insinuations of unbelief. I then endeavoured, according to the grace given me, and from my own experience, to declare to them, that where sin abounded, there grace shall much more abound, and that Jesus was not ashamed of the worst, but invited all to come and would approve himself to be their Saviour in truth, by comforting them in their miserable state and delivering them from the power of sin. I exhorted them to follow the leading of his Holy Spirit, and to meditate upon and pray over all I had told them. I then withdrew into the adjoining hall of council, and spoke with the auditor, requesting him, that he would take care that no one gave these poor condemned criminals any brandy or strong liquors, and that not too many visiting friends might be admitted into their cell. He promised to pay particular regard to my wishes. When I returned to them, they received me with smiles, and assured me that they enjoyed peace and happiness in their souls. After some pause, I again kneeled down with them, and prayed to our Saviour in behalf of these poor sinners, entreating

entreating him to let His precious blood plead in their behalf before the Throne of God, and to deliver them from all devices and instigations of the Enemy of their souls. They repeated every word after me, and when we rose from prayers, came towards me and gave me their hands, thanking me. We then spent some time in silent meditation, after which I enquired, 'Whether they yet felt the assurance of their eternal salvation and the forgiveness of their sins? Windvogel Valendyn immediately made answer, "O yes, it is and will remain certain truth. I have now peace with God for Jesus' sake. I now no more dread the death of my body, for by that I shall be brought home to my Saviour." The other two made similar declarations. I took occasion from the words they used, in describing the state of their souls, to speak of that peace which Jesus has purchased for us by his sufferings and death, according to the words of St. Paul, Romans v. 1, 2, and described to them, in weakness, what great privileges it contains, &c. Having been above eight hours with them in prison, feeling also my spirits quite exhausted by hunger and thirst and the bad smell, I left them in a very comfortable state of mind, having concluded my visit by singing a hymn, in which they joined, and went to our venerable friend Mr. Schmidt, where I spent the night.

On the 20th, early, as soon as the castle-gates were open, I returned to my poor prisoners. The officers on guard came to meet me and declared that they never expected to see such behaviour in heathen. Not an hour had passed but they offered up their prayers to God, repeated what I had told them, or sung hymns together. As soon as I entered the prison, they came towards me, chained as they were, grasped both my hands and expressed their thanks. I enquired how they had slept? They answered: "We have not slept much."

much." On my asking the reason, they replied: "To-day is our dying day, and we shall soon see Jesus, for he is waiting for us." I said: 'And what will Jesus say to you, who are condemned to die by the bullets and the halter?' They answered: "That is what we have richly deserved; but Jesus will also say to us, "I have first died an ignominious death for you;" and more to the same effect. I lifted up my heart to the Lord with thanksgiving, that I had found them in such a happy state of mind. About eight o'clock, they received some victuals and each got a glass of wine, for which they thanked the officers. At half past eight, the drums beating to arms, they exclaimed: "The hour of our death is now approaching!" I made answer, 'Yes, and you approach nearer to Jesus.' They replied, "O Death! thou art welcome, thou bringest us to our Redeemer!" At 9, the drums beat the march; on which they said: "Now, dear Sir, we go to death." I kneeled down with them for the last time; and in fervent prayer thanked our God and Saviour for the mercy he had shown to these poor lost sheep, and entreated Him to preserve them in the faith to the end, that they might not lose their confidence in Him in the last moments of their mortal life. The officers were all waiting for me, and as soon as I had finished my prayer, informed me, that the military were all upon the Parade.

We now left the prison with two of the delinquents, Janige Windvogel and Windvogel Valendyn; and on quitting the Castle, the band, accompanied by two muffled drums, played the dead march, and the procession passed through the whole length of the town towards the burying-ground. The streets were crowded and the flat roofs covered with spectators. The dragoons had even some difficulty in making way for the procession. As we approached the place of execution, I kept speaking to and encouraging the two poor criminals,

who repeated every word after me, and remained quite calm, stedfastly looking to Jesus and his atonement for support and salvation. When we arrived at the burying-ground, we found the whole garrison under arms, both horse and foot, with the Hottentot battalion, drawn up, as if in order of battle. The soldiers now formed a hollow square, and the process and sentence was once more read to the criminals by the proper officer, which took up nearly half an hour. I spent this time in silent prayer to the Lord, that He would support the faith and hope of these poor condemned delinquents to their end. He heard this prayer also: they were quite composed and resigned.

When their irons were knocked off, they saw our worthy Col. Lesueur on horseback, and begged to speak to him; I therefore beckoned, and immediately understanding my meaning, he rode up to us. Windvogel Valendyn gave him his hand, and thanked him for all the kindness and patience he had ever shown towards him, entreating his forgiveness for his bad behaviour. Jan Windvogel did the same. They then called aloud to the Battalion, and wished them all happiness.

They were now only three paces from the graves prepared for them, when both declared to me, that they died in reliance upon the merits of their Saviour Jesus Christ. They then kneeled down with folded hands, and a cloth having been tied over their eyes, they received the fire of twelve men and instantly expired.

We now marched back to the castle to fetch the third delinquent, Boye Dennis, and to accompany him to the gallows. I found him composed, trusting in the mercy of our Saviour, and informed him, that his companions had now obtained the victory over temporal and eternal death, having departed out of this world in firm reliance on the meritorious death of

Jesus

Jesus : I added,—" My dear Boye, the time is now come when you must suffer the punishment due to your sins, and die on the shameful tree, as your Lord and Saviour alfo gave gave up the ghost on the accursed cross, for our sins and transgressions : What are your thoughts at this awful moment ? I am ready, answered he, to meet my death ; I must indeed be hanged on a gallows and die for the crimes I have committed ; but I shall not be lost, for Jesus is my Friend and Saviour ; he will support me. " We then knelt down, and I called upon our Saviour to have mercy upon him, and receive him as a reconciled sinner. We now left the prison and proceeded to the gallows. His irons being knocked off, two executioners tied his hands together with ropes. I said ; " For whom was Jesus bound and delivered to death ?" He immediately answered, " For me," and repeated these words a second time with great energy of voice, to the astonishment of all present. He then kept repeating the ejaculations and exhortations I uttered, word for word, till the fatal cord was put about his neck, when he was launched into eternity. The whole execution was over between twelve and one o'clock, and occasioned much sensation at the Cape. The people expressed also great surprise, that one of the Brethren's missionaries had been called upon to prepare the criminals for death, and that thus an opportunity was given him to declare the gospel throughout the whole town. When all was over, I waited upon the governor, but finding him engaged in council, made my report to his son-in-law, Mr. Von Hassell, and returned to the camp, where, on the day following, I was seized with a heavy and dangerous illness ; but when I was almost given up, the Lord afforded relief. It was occasioned by a violent cold I took in the discharge of my duty at the Cape. I was so weakened by it, that for nearly six weeks, I could not meet the people, and my recovery was

very slow, though nothing was wanting, either in medical advice or proper medicines to contribute to it.

AUGUST 2nd. Having recovered a little, I prepared to move into my new habitation in the camp, and about noon arrived there much enfeebled. The Hottentot soldiers came to bid me welcome, and expressed their joy in lively terms.

3rd. My wife was called to visit a dying woman, and declared to her the love of Jesus to poor repenting sinners.

13th. Feeling myself much recovered, I announced a meeting in my cottage, to be held as soon as the evening-exercise was over. It was numerously attended both by men and women, who seemed all eager to hear the gospel. Several captains and lieutenants came likewise and showed great attention. Many afterwards thanked me for the good words they had heard. Yet we perceive that Satan endeavors by all means to maintain his power among these poor people. Some of them say, if we go to church and hear the word of God, we shall only have the more to answer for, therefore we will stay at home, &c. On the anniversary celebrated this day in our congregations, we would gladly have joined our brethren in spirit, by partaking of the Holy Communion; but we are so situated, that we can very seldom be alone. The Lord comforted us by his presence.

18th. A man called Pitt Kun came to speak with me about the state of his soul. He addressed me thus: 'It is about a year ago, that being on duty in Simon's bay, I got acquainted with Aaron Norman, one of the baptized from Baviaanskloof. This man spoke much to me of a Saviour and Redeemer, but I often mocked, and laughed at his words. However once I stood still, and began to reflect upon them. Sometime after I got drunk, and had to suffer a severe military punishment for this offence. Since that event I have kept from drunkenness, and often thought of what Aaron Norman told me, that

that no man by his own strength can resist evil, but must take refuge to his Redeemer and pray to him for help. This I have done, and now I trifle no more with sin, because I know Jesus as my Saviour, &c." I was much pleased with the account given by this man, and exhorted him to remain faithful to his convictions, and to seek peace in Jesus. Next day I enquired of Aaron Norman about Pitt Kun, and found all he had said was literally true.

16th. A numerous auditory attended the meeting in my cottage, with great apparent devotion. On the day following, a Hottentot, called William Boye, came and disclosed to me the state of his heart. I could perceive that the Holy Spirit had begun a gracious work within him.

18th. I preached in public for the first time since my illness, and had many hearers, both Hottentots and white people.

20th. The number who attended the evening-meeting was so great, that many were obliged to stand without. All were remarkably attentive.

21st. Several men called and spoke with seriousness of the state of their souls, enquiring what they should do to be saved.

22d. I had the pleasure to receive a packet of letters and accounts from Europe, which I forwarded to brother Rose, at Baviansklоof.

26th. At the request of several parents, seconded by an application from Colonel Lesueur, I began to keep school with sixteen children. The parents brought them first to visit me, when I wrote down their names. In the sequel more came and requested the same favor. I now keep school four times a week; and as often as the military exercises will allow, meet the up-grown people in the evenings on the week-days, to instruct them in the christian doctrines. On Sundays we have public worship, and the remainder

remainder of my time is employed in visiting the people in their huts, and attending the sick.

September 2d. I went to the Cape in Colonel Lesueur's waggon, to procure some necessaries. I waited upon Governor Jansen, who received me very cordially, and conversed with me about my service in the camp, and our mission in general.

12th. In the morning, about three o'clock, we observed some very dark clouds approaching, and about four, several thunder-storms seemed to bend their course towards the table mountain, where they met and fixed. The lightning was dreadful and the peals of thunder incessant, and lasted for four hours without intermission. The whole sky seemed in a blaze. This storm was followed on the 14th. and 15th. by a violent wind from the north-west, with such excessive rain, that no one was able to stir out of doors; nor could the usual service take place, which is held on Sundays in the open air.

On the 17th. a large company attended the evening-meeting. There seemed to be great emotion among them, but our hope and courage is sometimes apt to sink, when we consider the bad example they have in many of the inferior officers, who curse and swear all day long; and by their wicked life and conversation help to fortify the kingdom of Satan; though there are among them also, a few, who love to hear the word of God, and desire to become savingly acquainted with Jesus Christ as their Redeemer. Our evening-meetings are in general well attended, and frequently by the officers.

17th. and two following days, the cold was intense, not less so than in Germany in the month of December; the wind was south-east and excessively piercing. Several persons suffered from the extreme cold.

20th. Anna Rosau, a soldier's wife, came to my wife and addressed her thus: "I have lately for the first time heard your husband preach, and wish I had never entered his house; for, ever since that time, I feel my heart condemning me, and whenever I lie down at night, I think I shall die, and then the Devil will fetch my soul; and when I pass by your cottage, I dare not lift up my eyes, for I feel quite uneasy, and have no rest, as formerly, &c. My wife answered: I believe all you say, and your being so much cast down is a consequence of sin, and that you are ashamed to confess is a false shame, employed by the Devil to prevent your conversion. Only go and confess the things you are ashamed of to him, who has conquered Sin and the Devil. His name is JESUS, for He saves us from our sins. Tell him all your complaints, and appear before him, just as you are, cry to Him for mercy, for this Jesus alone can receive and save sinners, and will in no wise cast out any one, who comes to him. Now go and think well on these words, then return and tell me, how you have been able to follow my advice. The poor woman began to weep, and promised to visit us often.

29th. There was a crowded auditory in the forenoon, and in the evening some Hottentots came and conversed with us about the way of salvation. Several of the men expressed themselves in such a manner, that I entertained hopes of their having heard the gospel with good effect. May the Lord grant that it may bring forth much fruit to the glory of his grace.

October 6th. some visitors from Cape-Town attended the morning service. They were very attentive, and entered afterwards into pleasing conversation with us.

On the 13th, I received an express from Bavianskloof, the intelligence that it had pleased the Lord on the 12th. to take

take home to eternal rest his faithful servant, Christian L. Rose. This account deeply affected us both, the more so as we were absent from our brethren and sisters at the time.

14th. We were visited by several men and women, who were very desirous to hear what they must do to be saved. Two of them seemed more particularly in earnest, Klaas Dikkopip and Andrew Arnold. The latter addressed me thus: "It is now a whole year since I heard your words; in the beginning, I could not comprehend their meaning; but after you had left us, and returned to your brethren at Bavianskloof, (at the time the camp broke up last year) your words remained sounding in my heart, and I now come to tell you, that I am a child of perdition, and if I were to die this day, I know that Satan would have me," &c. I felt freedom to declare to both of them, that Jesus our Saviour had become incarnate and died for us, and by his bitter sufferings and death, had purchased for us the victory over sin, death, and the devil; and that now, if they would take refuge to him, wretched as they might feel, he would receive and save them; but that they should not put off their conversion, and suffer Jesus to call to them in vain; *Come unto me all ye that labor and are heavy laden and I will give you rest.* They thanked me cordially for my advice, and went quietly into their huts.

On the 16th, they came again, and declared with energy, that they found rest and peace in turning to Jesus. I besought them to be obedient to the voice of the Holy Spirit, and never to resist those convictions, which he had given them of the truth.

17th. I had many friends from Cape-Town to see me. I also acquainted the Governor that brother Rose had departed this life.

20th. We had an agreeable visit from our venerable friend, Mr. Schmidt, from the Cape, in company of other friends,

friends, whose kindness and agreeable conversation very much refreshed us.

22nd. We had the pleasure to see brother Schwin, from Baviansklooof, who came to request us to return with him. Considering that we were here in full employ, and did not wish to leave our missionary labours; and likewise that government does every thing to make our stay agreeable, I had some scruples about quitting our post at present; yet as my brethren invited me, and thought my attendance necessary, to confer about the manner of regulating our affairs, since the Lord had taken our dear brother Rose from us; I mentioned the case to Governor Jansen, through Colonel Lesueur, who kindly permitted me to go to Baviansklooof on a visit. We set out on the 25th, arrived on the 29th, and stayed about three weeks.

November 15th. We took an affectionate leave of our fellow-missionaries, and returned to the camp on the 18th. Almost the whole Hottentot corps came to meet and welcome us, with the most cordial and sincere expressions of joy and thankfulness, and we resumed our usual labours.

December 1st. being Advent-Sunday, a great number of strangers attended the public service, with great devotion. The private meetings for instruction were likewise numerously attended.

9th. A soldier's wife came, as she said, to disclose to us the state of our soul. For every evil propensity she complained of, she made some sort of excuse, and after every part of her report, made an apology for herself. I interrupted her therefore, and told her, that it was a plain proof, that she was still in bondage to sin and Satan, as she seemed to love and excuse the practice of sin, and thus dismissed her. Some days after, she came again, and confessed she had told me nothing but lies, for she had pretended to be quite delivered

from certain sins, which she was continually committing. She now disclosed her whole abominable course of life, with many tears, and said, that she had behaved with uncommon licentiousness during our absence, for which, she believed, she was even pointed at in the streets. I informed her, that nothing could deliver her from the slavery of sin, but the power of Jesus, who by dying the death for us had redeemed us from sin and the Devil, and I preached to her salvation by his blood. She wept, thanked me, and begged that we would not forget her.

15th. The weather being so unfavourable, that we could not have public worship in the open air, I met the people in my cottage in the evening at seven o'clock.

16th. I went from hut to hut and visited all the people, sick and healthy, and at last coming to the guardhouse, found several soldiers in custody. On enquiry, I found they had been guilty of drunkenness, which they very honestly, and with apparent repentance confessed. I took occasion to speak of the exceeding sinfulness of this vice, especially in a soldier, to whom his country entrusts arms for its defence; but which in a state of intoxication, serve only to make him a more dangerous citizen, &c. Both they and the guard listened to me with great attention; at last they addressed one another, and said: "Our old teacher is in the right: May God preserve us from this vice."

On many occasions I was appealed to by the people in their disputes, or other concerns. On the 19th. Corporal B. came and told me, that he could get no rest in his hut, being disturbed by a man, who had procured an old violin, upon which he kept scraping day and night. If he happened to leave off, another man took it up, till he could bear it no longer, and would positively put a stop to it. I asked him, whether he ever had, with good words, endeavoured to

silence

silence him; which he affirmed to have frequently done. In about an hour's time he returned with another corporal, who brought the violin, and sat down with him in my cottage. By and by he asked his comrade, whether the violin belonged to him; and on the other's answering in the affirmative, he snatched it up and threw it violently on the ground, stamping it to pieces. I was afraid of the consequences of this improper behaviour, but it passed off without any further disturbance. Shortly after, another soldier came, and with tears in his eyes confessed, that he had committed a great sin. On my asking, what he had done, he replied—"O! I have struck my own brother, in a fit of anger, and I now feel exceedingly grieved at it." I therefore sent for his brother, acquainted him with his repentance, and asked him, whether he could forgive him. He answered immediately. "Yes, my dear Teacher, that I will with my whole heart," upon which he reached out his hand to his brother, and they embraced and kissed each other and wept for joy. I was much affected by this scene, and edified by their readiness to forgive and forget.

22nd. The weather not admitting of the public service being in the open air, the people met in my cottage, and sat close at my feet. Our Colonel Lesueur and his lady, who in all things give the best example to their inferiors, never fail to attend, both on these occasions, and on the week-days.

On the 25th. being Christmas-day, a large company assembled at our public worship. In the midst of my discourse, a young man, called Busaack Trompeter, rose, and seizing my hand, whispered in my ear, "I have nothing of that peace you speak of; and yet you say the angels proclaimed peace." As I am now well acquainted with the manners of the Hottentots, I was not disturbed by it, but stopped for a moment, and said softly to him; "Go then, my

son, and seek peace with that Jesus whom I now preach unto you." After service, he called upon me, and related his whole course of life, and I plainly perceived, that the Spirit of God had awakened him to a sense of sin, and made him mourn on account of transgressions. I did not omit to show him, that this was a call from the Lord, and entreated him not to suffer the Holy Spirit to be quenched within him, by that torrent of evil, to which he was daily exposed. This man's awakening caused much noise, both among white people and Hottentots; some thought him mad, the officers however and corporals declared him to be a very sensible man.

In the afternoon, we visited in all the huts, and spoke with the people concerning the aim of our Lord's incarnation, sufferings, and death, and that peace, which he thereby procured for us.

In the night, between twelve and one o'clock, we heard a loud knocking at the door. First we thought it was the guard, but on opening the door, discovered Andrew Arnold, who said he came to ask my pardon. I enquired, what could make him come at this time of night to ask pardon of me. He answered, that he had not followed my advice, but that evening drank a glass of wine too much, and thought it a great sin. I heard all he said, suspecting him to be in liquor, but could not discover the least trace of it. As he persisted in requesting my pardon, I satisfied him on that head, and he departed. At three o'clock he came and knocked again. On my demanding who was there? he answered, " A sinner,, who cannot sleep; I beseech you, forgive me my sin." I spoke kindly to him, and exhorted him to seek forgiveness with Jesus Christ, his Saviour, for this alone was wanting to make him easy and happy, as for me I had nothing against him. He then went away satisfied. In the

the morning he returned, and thanked me for the good words I had spoken to him in the night; adding that he felt great anxiety in his soul. I admonished him, and endeavoured to explain, that this was the voice of the Holy Ghost, directing him to apply for pardon and peace to that divine person, who is the declared friend and Saviour of all poor sinners; that he therefore should not neglect this acceptable time and day of salvation.

29th. The service was attended by a numerous auditory. I had cleared my whole cottage to receive them. Colonel Lesueur, with several other officers, and their ladies, sat in our bed-chamber, and the people crowded the room quite close to the little table, upon which I placed my Bible. I spoke on the gospel, describing the inexpressible happiness of those, who see Jesus, with the eyes of faith, and know him as their salvation. To such, bodily sight is not wanting, but they have a divine conviction of the truths revealed in the word of God concerning him. The Spirit of God gave witness to my weak testimony, and this was a truly blessed day for us and our Hottentots.

31st. I visited all the huts, and as well as I was enabled, by the grace of God, endeavoured to explain to the heathen, that we were on the eve of entering into a new year, and ought to examine ourselves, how we have spent the time past, for the benefit of our souls, &c. At eight in the evening, a large company of men, women, and children assembled in my cottage; and the officers having commanded, that strict order should be observed, all was silence and attention. I spoke in weakness, according to the words of our Saviour: "Be ye like unto men, that wait for their Lord," on the happiness of those, who love him and wait for his glorious appearing, and the misery of all who know him not. We then fell on our knees, and entreated him to pardon our many sins, known

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and unknown, commending ourselves, with the whole Unity of the Brethren, and all his people every where, among christians and heathen to his mercy and protection. I was more than once obliged to stop during this prayer, on account of the loud weeping of the people, and to give vent to my own feelings. Thus we entered into the new year, with prayer and praise, in reliance upon the pardon, love, and support of God our Saviour, to whom be glory for ever and ever.

1806.

January 1st. A great many Hottentots and others, came to congratulate us to the new year, which gave us an opportunity to proclaim the glad tidings of salvation.

At ten o'clock the public service was well attended.

2nd. Was a general review; during which a report spread through the camp that an English fleet was in sight.

3d. It was confirmed, and expresses arrived from all parts.

4th. The fleet, consisting of sixty vessels, came into the roads. Alarm guns were fired all over the country, and the whole battalion marched off about noon, leaving only fifteen sick men under the care of a lieutenant, corporal, and six privates. The Colonel left us in charge of his house, and entrusted us likewise with some of his valuable effects. We remained there four days and nights. We were now at once in the midst of warring powers. To the right lies Simon's Bay, Mysenburg, and Holzbay; to the left, Table-bay, Rietvally, and Blauberg. We remained in anxious suspense, not knowing, where the attack was to be made, or what might happen to us. A poor soldier, who seemed near his end, and a woman, in a very infirm condition, applied to-day to us, and we procured for them a medical man, who would willingly have given them some medicine, but had none. At length we found a small quantity of Peruvian bark, which my wife prepared with wine, and administered

to

to the patients. By God's blessing upon our exertions, they began to recover.

6th. A great number of waggons and messengers on horseback passed to and fro.

7th. In the morning, about eight o'clock, a violent cannonade commenced; the very mountains, and the earth under our feet seemed to tremble. It lasted till night, when we heard that the British troops had made good their landing, which account filled every body with consternation.

8th. In the morning the battle commenced; and on the 9th. one express after the other arrived, and announced that the English had landed in very great force. Towards evening 35 deserters from the twenty-second battalion of Dutch troops came armed to our huts, and behaved in a very riotous manner. Lieut. Vissing had not force enough to repel them, and they obliged him to give them victuals and drink. They even went so far as to threaten to fire the camp, in case the English came to take it, and make them prisoners. We spent the day in terror and dread of these wicked men and kept on the watch till ten at night, when sleep overpowered us, and we went, tho' under great apprehensions for our safety, to bed, only keeping a candle burning. Between eleven and twelve there was a thundering rap at our door. Our Hottentot maid waked us, crying, "Get up immediately, for there is a terrible host of people descending from the mountain towards us, and they are certainly the English." We were somewhat frightened, rose and dressed ourselves in great haste, and commended ourselves in prayer to God. We said, "O Lord, we wait with resignation to see, what is Thy will concerning us poor helpless sheep; we are in Thy hands." We then placed two lighted candles upon the table, and set our door wide open. In a short time about five hundred men arrived; they ranged themselves close to

our

our cottage in two divisions, occupied all the streets and began by two and two to enter into the huts, and make prisoners of all they found in them. A corporal and private stepped into our cottage; I bid them good evening in English, upon which the corporal shook hands with me. I informed him, that I was one of the Brethren's missionaries from Baviaans-kloof, and that the mission had enjoyed the favor and protection of both the English and Dutch governments. He answered, "That's well, I know something of your people." I then asked him, whether he came as an enemy or a friend. He replied, "We come as friends: The Cape-town and Colony have this night surrendered to the English, and therefore you are now British subjects, and our friends. And as you were not afraid, but kept your doors open to receive us, we consider you as an honest man, and you have nothing to fear." Glad and thankful indeed were we to hear these words. The corporal then enquired, whether we had any Frenchmen or other people in our cottage, which we assured him we had not, and that myself, my wife, and maid were the only persons in it; upon which he said, "Your word is enough, I will not search." He then asked for some bread, which we gave him, with meat and wine, which he offered to pay for, and I had some trouble to make him take back the money he had put down. He then retired, and others entered, to whom we gave to eat and drink as long as we had any thing left.

Having secured all the prisoners, our good friend, Lieutenant Viffing, came to bid us farewell, and with sorrow we saw him marching off, guarded by a party of English with fixed bayonets. We were now left alone in the Camp; but I requested the Corporal, that he would represent to the commander, that it was necessary to leave some soldiers as a patrole, that the camp might not be fired by deserters and

and other vagabonds, who were in the neighbourhood; and upwards of forty huts, which might be of service to the English, be wantonly destroyed. At day-break I saw a few English about the Camp, but not a sufficient force to keep off stragglers. Thus ended a night, which I shall never forget. In the morning a dead body lay at our door. It was one of the above-mentioned thirty-five deserters, who was murdered by his comrades; another of them who was making off, was shot by an English soldier through the arm, and left at our disposal. We got the dead body buried about nine o'clock.

10th. In the morning, the camp began to swarm with vagabonds of every description, black slaves, and deserters, who went into and plundered every hut. At length they became so audacious, that they broke into the officers cottages, and stole fire arms and every other article they could lay hands on, arming themselves, and boasting, that they would come in the evening, fetch us out of our cottages, and set the whole camp on fire. I considered what I should do under such circumstances; and as they grew more and more insolent, I resolved to retreat to a good friend, about an hour's walk from the camp, a Mr. Von Kerston, who always approved himself as a friend to the mission. To him I represented the danger of our situation, and requested him to grant to me and my wife, an asylum on his premises. He expressed great pity for us, and immediately sent a waggon with six horses to fetch us and our goods.

General Jansen had meanwhile retreated into the country, and occupied the passage over the hills, so that all communication with the interior was cut off, and I could not send my brethren any information respecting our situation; but we put our trust in the Lord, and waited the event.

21st. We heard to our great joy, that General Jansen had accepted of the capitulation proposed by the English General, Sir David Baird, by which the colony was surrendered to his Majesty.

24th. The Hottentot battalion marched as prisoners of war to the camp on Lisbeck's river, where we visited them. As soon as we entered the camp, they ran to meet us, and rejoiced like children when they see their parents. A corporal, Andrew Willen, addressed me thus: "In the late battle I thought on the words you spoke in your last sermon, before we marched to meet the enemy, when you described the happiness of those who were savingly acquainted with Jesus as their Redeemer, and the dreadful state of men, who suffer him in vain to call, Come unto me and I will give you rest, and how afraid the latter were to die. When the bullets were flying about my head, I cried in my heart, O Lord Jesus! forget not my poor soul in this time of danger, and he heard and saved me, and I now come to thank you for your words, &c." Our worthy Colonel came, embraced me, saying, "Happy are you, my dear friend, in this evil world."

On the same day the whole battalion was dismissed. Our situation was now very perplexing, for we could not procure any conveyance to Baviansklоof, all the waggons being put in requisition by government. At length, on the 25th. I got an opportunity of sending a letter by one of the dismissed Hottentots, to give my fellow-missionaries some account of our affairs. Many of the Hottentots called upon me before they returned home.

27th. I went to Cape-town, and first waited upon our former worthy friend Governor Jansen, but found him so pressingly engaged, that I could not speak with him, and therefore left a letter for him. I then proceeded to our new English

English governor, Sir David Baird, and delivered to him a letter recommending the mission to his favor and protection. I received a kind answer, assuring me and my brethren, of his good-will and regard for the welfare of our undertaking. To-day I sent another letter to Baviansklooof, and desired that a waggon might be sent to fetch me home.

February 7th. two waggons arrived, and on the 9th. we set out from our worthy friend Mr. Von Kersten's house, where we have experienced every degree of hospitality and friendship; nor would he accept of any remuneration, saying, he was glad once to have had an opportunity of showing his affection and regard for the brethren.

Nor can I omit mentioning with great gratitude, that not only our generous host, but every person in his family, even his slaves treated us with the most sincere friendship and affection. May the Lord be their everlasting reward.

After a troublesome journey, during which the wind rose to such a height, that we were obliged to climb up the Cloff mountain on all fours, we arrived on the 12th of February at Baviansklooof.

Praise be to the Lord our Saviour, for all his mercy and truth, of which we have made such abundant experience during our late services. As to myself, my prayer is best expressed in that verse:

Make my calling and election,
Jesus, every day more sure;
Take me under Thy direction,
'Till I, thro' Thy godlike power,
Unto endless glory raised,
In Thy mansions shall be placed.
When in Thee I end my race,
Weeping shall for ever cease.

J. PHILIP KOHRHAMMER.

Baviansklooof, April 1, 1806.

LETTERS *received by the* BRETHREN'S SOCIETY, *for the* FURTHERANCE *of the* GOSPEL, *in* LONDON, *from the Coast of* LABRADOR, *in the Year* 1806.

OKKAK, *August* 18, 1806.

Dearest Brethren,

The 7th of this month was the joyful day, when we had the favor to see the Resolution arrive and cast anchor in our harbour. We again bid Captain Fraser welcome with the most lively sensations of gratitude for this renewed proof of our Lord's mercy towards us in this barren land. We met immediately and with bended knees offered up our praises to Him, that He again this year also has protected the ship and company amidst all danger, and glorified his name in the sight of all who take share in the welfare of his kingdom. We also trust with renewed confidence, that He will not fail to cause the ship to return in safety. We received our dear fellow-labourer, brother Henry Shaw, with much love, and on the day following, at a solemn meeting of our whole family, rejoiced with him and brother Fraser at the goodness of our Lord towards us. By your kind letter of June 3, we were anew encouraged to proceed in the important work committed unto us, being assured of your never-ceasing prayers, which we are confident are heard, together with those offered by us and all our brethren and sisters every where, and accepted in mercy, of which indeed the occurrences of the year past give ample proof, and strengthen our faith and hope, that we shall yet see many glorious fruits of the preaching of the gospel among this nation.

The heathen Esquimaux, whom we reported in our last letter to have desired to live on our land, and who in the sequel moved hither, all left us last spring, except one adult.

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The cause of their quitting our premises was an infectious disorder, which attacked our people at the end of the year, and occasioned the departure of several into eternity.

This was a season of great trial. Four persons died between the 21st of December, and the 5th of January, of whom we however could form a well-grounded hope, that they departed in the faith of Christ, and were received in mercy as his redeemed ones. Before that period, two baptized children had departed this life, but not of the epidemical disorder. You may easily conceive, dear brethren, that we were very thankful to our Saviour when we perceived, that towards the end of January the contagion ceased, and the patients began gradually to recover, and especially that the awakening, which appeared at first to have ceased, while the fear of infection prevailed, began again to show itself in many.

We were not a little comforted to find, that during the whole illness, not one of those belonging to our congregation had resort to any of their former superstitious practices; but afterwards expressed their gratitude to our Saviour for his help, in very lively terms. In general we may affirm, to the praise and glory of our Saviour, that it pleased the Lord to lay a special blessing upon the preaching of the word of the cross among our Esquimaux. We have also had the pleasure to see several of them become partakers of the privileges of the church of God. Two were admitted partakers of the Lord's Supper; two married couples have been added to the church by baptism, of whom we have the best hopes that they will walk worthy of their heavenly calling; seven have been added to the class of candidates for baptism, and two, baptized as children, were received into the congregation. There are indeed a few yet remaining, who give us great concern; but we have patience, and wait, till the Lord visit them also with his salvation.

We

We have cause to thank our gracious heavenly Father, that he has provided the means of subsistence for our Esquimaux, insomuch that none have suffered hunger, but obtained from time to time, what was necessary for the preservation of life and strength. We must here add a successful attempt made with some seal-nets, sent us by our brethren at Nain last Autumn, by which above 130, chiefly of the two largest species of seals, were caught, and a considerable store of food provided for our people, which proved a great help during the winter, and for which we all gave thanks to him that openeth his hand and satisfieth every living thing. The consequence was, that our whole Esquimaux congregation were with us during Lent and after Easter, and thus the history of our Saviour's sufferings, death and resurrection was heard by a larger number than have been present for these many years.

The schools, usually held in winter, were diligently attended, both by young and old, and we believe that much has been gained in them, both in the knowledge of christian truths, and in the facility of reading the bible.

We thank you, dear brethren, for the liberal supply you have sent us, of every thing we stand in need of, and bless the Lord for enabling you to support this mission by various means. You desire to have our opinion upon a plan proposed in the extract of your minutes, relating to the accomplishment of a long intended reconnoitering voyage to the north. We have communicated our thoughts on this subject to our dear brother Burghardt, and refer you to his official report.

You will be glad to hear, that we had the pleasure of a visit from brother Burghardt last winter, and we can assure you that his labour has been owned and blessed by our Saviour, both in our family and among the Esquimaux.

We

We consulted with him and came to a resolution about building a saw-mill, by which we may be enabled to cut planks, and prepare the materials necessary for the building of a new church, which is much wanted. After the departure of the ship, this will be our chief employment.

As to the Esquimaux from the North, who call here in passing up and down the coast, we cannot yet affirm, that they have any serious intention to be converted; but many of them have left us with deep convictions of the necessity of it, and paid great attention to what was spoken to them of the love of our Saviour to lost sinners. It is our most fervent prayer to him, that he would soon cause the moment to arrive, when they shall be called to life and happiness in believing.

When this most desirable event takes place, if we are as successful as hitherto in getting seals with nets, we are certain that about 200 Esquimaux might find their subsistence in this place, should so many be willing to move hither to hear the gospel.

Those of our people, who really have life in their own souls, have been diligent in most earnestly exhorting their countrymen to be converted, extolling the happiness enjoyed by such as have found pardon and peace in Jesus. They have also of their own accord, without any instructions from us, began to pray and sing hymns in their own families every evening, and by the testimony of several, the presence of the Lord is sensibly perceived among them on these occasions.

By this short account you will preceive, dear brethren, that though there are still many imperfections among us, yet the unwearied faithfulness and gracious work of the Spirit of God is ſtill made manifeſt among our Esquimaux, and we are therefore encouraged to hope, that the Lord will ſhortly fulfil his thoughts of peace concerning this nation.

We

We pray him the more fervently, that he would grant us grace to labour in this his vineyard in such a manner as is well-pleasing to him, and preserve our courage and confidence in his mercy, even in the midst of trials and disappointments.

As to ourselves, we thank him that he has granted the needful health and strength to do whatsoever is entrusted to us with cheerfulness; and though some of us have had short attacks of a doubtful kind, we have, in general, been free from any dangerous illness.

In our conferences, and daily meetings, but especially at the enjoyment of the Holy Communion we have experienced the comfort of his gracious presence, and have been strengthened with renewed zeal to declare unto all men, that in his death and blood alone there is redemption.

We cannot conclude without expressing our great gratitude to God for the gracious preservation of England from invasion and other hurtful designs of the enemy, and pray him that he would continue to bless this land, and keep it under the shadow of his wing, and grant, that by its means, his praise may be sounded from pole to pole.

Continue, dear brethren, in love to remember us, in your prayers; and be assured, that you are often the subject of our thoughts and prayer before the Lord.

We salute you, and all connected with you, in the bonds of true christian love, and remain your very affectionate and faithful brethren and sisters, at Okkak,

(Signed) JOHN C. WOLFF,
J. C. MEISNER,
G. SCHMIDTMAN,
S. STURMAN.

NAIN, *Sept.* 9, 1806.

Dearest Brethren,

On the 16th of August, we had the pleasure to receive your very acceptable letter of January 3d, by two Post Kajaks, which brought us the heart-reviving intelligence of the arrival of the ship at Okkak, on the 7th inst. Our hearts were filled with the most fervent gratitude to our merciful Lord, that he had again brought her safe to us in these dangerous warlike times. Only those, who have experienced it, can conceive the joy and exultation which we annually feel when we hear of the safety of the ship and her arrival on this desert coast.

September 1st, She came to an anchor in our bay, and in the following days we were engaged in getting our provisions and stores from on board. We return you, dear Brethren, our most cordial thanks for the liberality, with which you have again supplied us. May the Lord abundantly bless you for it, and all those who assist in affording the means requisite thereto.

You observe in your Letter that the accounts received from us last year had given you great joy, and that the prospect of the aim of our Lord with the mission among the Esquimaux in Labrador being attained, had filled your hearts with confidence and thanksgiving to Him. We trust, that this year also the subjoined short narrative concerning our Esquimaux congregation and our own family will be agreeable to you. As to the course of the Esquimaux congregation we can say with truth, that it afforded us great joy and encouragement. Many of them are powerfully convinced of the truth and have the grace given them to desire nothing so much as to live alone for Jesus. This is a genuine work of the Holy Spirit, and we have that sure hope that He, who

 has

has begun the good work in the hearts of these people, formerly so blind and ignorant, will complete it. In our meetings the presence of our Saviour was most sensibly experienced. Those days especially, on which we partook with them of the Holy Communion, were distinguished by a striking display of our Lord's goodness to us. The contrition of heart and grateful tears with which our Esquimaux communicants drew near to the Lord's Table, often melted and affected us greatly. O! that He who has loved them and drawn them unto Himself, and whose goodness they now have tasted, might become more and more dear to their souls, that nothing may prove powerful enough to pluck these newborn sheep out of his arms.

January 6th. 1806. A man was baptized and called Abraham, and both during this transaction and in all our meetings on that day, the peace of God pervaded all our hearts in a particular manner.

The Lord has granted a great blessing to rest upon the Schools, which have been also diligently attended by adults, especially by the women, and we hope that the benefit of the Schools will be abiding. We join you in your prayers, that the children may grow up in the nurture and admonition of the Lord, and we can assure you, that there are several amongst them, who have a great desire to learn to know Jesus, and to live unto Him in the world. Three persons baptized as children, have been received into the congregation during the last season, and three children were added to the Church by baptism; two persons were re-admitted, and five became partakers of the Lord's Supper, among whom are three of the children of the late William Tuglavina. They all give us the best hopes of their persevering in the faith

faith. Three have been added to the candidates for Baptism. The number of Esquimaux, living here at the close of last year was 64; 42 belonging to the congregation and 22 yet unbaptized. A young married man and three children have departed this life.

As to their external support, the usual scarcity took place towards Spring; they however did not suffer such distress by famine at any time during last winter, as they sometimes do.

The weather was in the beginning of that season very mild, insomuch that our bay did not begin to be covered with ice till towards Christmas. But in January the cold was very severe and continued so till March. Fahrenheit's Thermometer sunk several times to 24 below 0. We had also an extraordinary fall of snow, and though frequent gales have happened this Summer, there are even now parts of the country covered with it.

In our own family we have experienced the comfort of the Holy Spirit and the nearness and support of our gracious Saviour. He has healed our infirmities, blessed our fellowship and approved himself always as our Friend and Preserver. In our family-meetings and especially when we enjoyed the Holy Sacrament, He was truly with us, and strengthened the bond of union between Himself and us and each other.

Sister Hasting was safely delivered of a son on Sept. 11, which was baptized and called John Henry.

About the middle of May, most of us were ailing; and Sister Hasting was so far gone in an inflammatory fever, that we feared we should lose her. But the Lord heard our cries and restored her to her dear husband and our family. At all other times, we have enjoyed good health and were able to do our several duties with pleasure.

During the Summer months we have been busily employed in preparing a new store-house, and hope immediately after the departure of the ship, to set it up.

Brother and Sister Burghardt will go with the ship to Hopedale on a visit, and probably remain there till next Spring. They take with them the little girl, Christiana Mary Nissen, who will accompany Brother and Sister Kohlmeister to Europe. We recommend this dear child to your love and kind care.

In your letter you inform us, that the often proposed voyage to the Northward has been again a subject of discussion in your Society; and by the extract of the minutes, we are made acquainted with the plan, according to which you suppose it might be accomplished. To us great difficulties appear in the execution of the project submitted to our consideration. As to ourselves, we are very willing to do any thing to promote so desirable an object. But we consider the plan proposed, for various reasons impracticable.

We rejoice that it has pleased the Lord to protect England and defeat every design of the enemy upon it. May He continue to keep his protecting hand over you and soon grant peace and rest to suffering humanity.

We are very thankful to hear, that so many worthy children of God out of the Brethren's Church take share in the welfare of this mission and we are greatly strengthened and comforted by their prayers for us. We beg you to salute them all most cordially and to assure them of our gratitude and remembrance in our prayers for their prosperity in the Lord's cause.

Remember us often, dear Brethren, before our Saviour, together with our Esquimaux congregation, and receive our

best

best thanks for all your kindness. May God grant to the ship and company a safe and expeditious return to you, according to his wonted mercy. We remain ever in the fellowship of our common Lord and Saviour, dear Brethren, your most affectionate and faithful Brethren at Nain,

(Signed) C. F. Burckhardt,
Jacob Nissen,
J. Hasting,
G. Kmoch,
Suen Andersen,
C. G. Parchwitz.

Hopedale, *Sept.* 29, 1806.

Dearly beloved Brethren,

How great was our joy and thankfulness towards our gracious God and Saviour, when on the 27th of August two Post Kajaks brought us the welcome information, that Capt. Fraser had again arrived safe in the Resolution at Okkak, on August 7th.

Your letter of the 3d of June afforded us the most convincing proofs of the great interest you take in our welfare and that of the work committed unto us, and of the joyful sensations of your hearts and gratitude to our Saviour for what He has done in this place. True it is, he has done more upon the poor Esquimaux here than we could have ventured to expect, and has most graciously answered the prayers of his children in their behalf. The history of the year past is again filled with proofs of his mercy and truth.

He

He has not only maintained the work he had begun in the preceding period, but established it more and more, in the hearts of the Esquimaux, and granted them to increase both in the knowledge of themselves and of Him as their Redeemer. The old members of our small Esquimaux congregation who have been long baptized, and even some admitted to the Lord's Supper, perceive now and confess with astonishment, and contrition of heart, how very cold and lifeless they have been, how they still maintained some inclination to sinful and superstitious practices, and even sought to deceive their teachers, by assuring them, that they loved our Saviour and would live only for him, and yet meaning to follow the world and its ways. These things now occur to their minds, and they often weep over them with true repentance. Among the young people, we yet wish to see some of them more deeply grounded in the faith of Christ, and showing more of the divine life, but we are comforted by observing a very manifest work of the Holy Ghost in them, and they all promise well. The new people whom we mentioned in our report of last year, to have moved to us from the heathen, give in general good hopes of their genuine conversion; five of them have been admitted to the class of candidates for baptism; one was baptized, but shortly after departed this life rejoicing in her Saviour. She and her husband were the last who moved hither, and she was then one of the most ignorant of heathens; she was asked, "Why do you come to us? What is your intention? Do you wish to be converted?" To which her answer was: 'That's more than I know. I follow my husband, and as he chuses to live here, I will live here too.' But she was soon overpowered by the grace prevailing among the Esquimaux, and the Lord appeared for her salvation. She was truly awakened and taught by the Spirit of God to know Jesus as her Redeemer.

deemer. She loved him with her whole soul, and became distinguished for her faith and christian walk, and her happy departure out of this world made a deep and salutary impression upon the minds of all our people. Besides her, two sisters and one child departed this life.

The great mercy shown by the Lord to the Esquimaux here, was most manifest in sickness and at the approach of death. When an Esquimaux was taken ill, he either expressed himself quite resigned to the will of our Saviour either for life or death, or could hardly await the time, when he should be permitted to see him face to face, and on recovering, was hardly satisfied to continue longer in this world. As to the young people and the little boys and girls, we have had many proofs of the work of the Holy Spirit in their hearts, and in the classes of the former perceived traces of real life from God. The schools of the children have been continued with blessing, and even the adults have been diligent in their attendance upon them. They all showed an earnest desire, and even a considerable degree of capacity, to learn to read, and made good use of it in their own dwellings. We earnestly pray for a real awakening among the little children.

During last winter, eight persons have been baptized; twelve admitted as candidates for baptism, among whom are two boys and one girl; two have become partakers of the Lord's Supper, and two candidates for it. Besides the above-mentioned persons, another baptized man departed this life in one of the providing-places, but we cannot say, that we are quite satisfied about his end and the circumstances attending it; the particulars you will find in our Diary. You will also observe that Siksigak, mentioned in our former report, has been baptized and called Mark. As his conversion was striking, so likewise his walk hitherto has been distinguished

tinguished by the grace and guidance of the Lord and his Spirit. His very countenance testifies of what the Lord has done for his soul. May this also be the case with his companion Kapik.

As to the external support of our Esquimaux, the Lord granted them, during the usual time of scarcity in winter, a sufficiency, so that they had no real want; and though they sometimes had but a scanty portion, they yet expressed gratitude for the bounty of their heavenly Father. In spring and summer they were abundantly supplied.

As to ourselves, when we reflect on what the Lord hath done for us from day to day and from year to year, and especially what He has done in the year past, we confess that we are not worthy of the least of all his mercies and truth. It is all of His mercy, that we have been preserved in brotherly love and unity of spirit, and felt his presence with us, both when we met in fellowship before him, and in private offered up our supplications, and that he has caused our poor stammering testimony of his atonement to be the power of God to salvation in the hearts of the Esquimaux under our care. We thank and praise Him that He has blessed our consultations, and the means we employed for their welfare, and owned all our labour among them with his grace, for we know, that of ourselves we have nothing, and can do nothing aright; but depend upon his grace and power in all we undertake. The bodily health and strength we have enjoyed, is also his gift alone. Except a few transient ailments we have all been able, during this whole season, to do our dutywith cheerfulness.

The building of our new church has been our principal employment, and we were successful during the last summer and autumn in procuring the necessary timber and planks by means of Esquimaux boats, which enabled us this spring

to

to begin the work, and the Lord has so graciously assisted us with the needful strength, that the church is now standing and its outside completely boarded, so that we hope, by His mercy, to be able to use it this winter. We found, however, that the size mentioned in our former account, viz. 30 feet by 20, would not be sufficient, and therefore resolved to add 8 feet in length and 2 in breadth, especially as we hope, that the Lord will perhaps send us an additional number of hearers. May he grant it to be a sanctuary, in which the glory of His presence may be revealed, whenever we are met in His name, and in which many poor sinners, by the word of reconciliation may be brought to the light and knowledge of their Redeemer.

During the last year, neither Europeans nor heathen Esquimaux have made any stay in our neighbourhood, but only called upon us in passing. To the latter the Gospel has been diligently declared, and the most earnest exhortations given, to turn to their God and Saviour. The necessity of true conversion was often represented to them in the most urgent terms. But as they have no mind to forsake their heathenish ways, and our words, as they say, only make them uneasy, they fly as fast as possible from the sound of the Gospel, many however with a secret conviction of its truth. We hope that it is not all in vain, but that in some, the good seed will take root and bring forth good fruit in due season. Our Almighty Saviour is the Author and Finisher of all Faith, and when he opens no man can shut. To him we look for a blessing on our exhortations.

The account you gave us of the departure of our beloved Brother Rose at Bavianskloof, as likewise of Sister Morhardt and the child Charles Kohlmeister, affected us much. We pray Him, with whom are the issues of life and death, to comfort all those who are left behind to mourn the

loss of their dear relations and friends. We again return you our most cordial thanks for the necessaries of life and other provisions you have sent us: and pray the Lord that he would continue to afford you the means requisite thereto. May he also in mercy defend and protect your native country and our King and Government by his almighty arm, as he has hitherto done.

On the 17th of September, we had the pleasure to bid our dear Brother Fraser welcome, and to see the Resolution enter our bay. Brother and Sister Burghardt arrived with the ship on a visit, and will stay with us for a time. We received them with great joy and are glad to see them both in such good health. Brother and Sister Kohlmeister will go on a visit to Europe, with their daughter Henrietta, and the little girls Sophia Martin and Mary Nissen from Nain, brought hither by Brother Burghardt, and place the children in our schools. Brother Henry Schmitt accompanies them, and will proceed to the Cape of Good Hope, to serve in the mission among the Hottentots, agreeably to his call. We thank this dear Brother for the service he has rendered to the Mission in Labrador for these nine years past, and especially for the diligence and faithfulness with which he has assisted us in the building of our new church.

When our dear fellow labourers arrive, they will give you a more detailed account of our proceedings.

We commend ourselves and the Mission which we serve to your love and remembrance in your prayers and with the most cordial salutations remain in the fellowship of Christ our Saviour, your very affectionate Brethren and Sisters at Hopedale,

(Signed) Benj. Kohlmeister,
Traugott Martin,
Henry Schmidt,
T. Christensen,
A. Keenath,
F. J. Mueller.

EXTRACTS OF LETTERS.

1. *From* BROTHER CHRISTIAN FREDERICK RICHTER,

Off Madeira, Aug. 16, 1806.

"Owing to contrary winds and other delays, we did not arrive here till the 9th. We were driven about in the Bay of Biscay and led so much out of the proper track, that on the 2d, we saw a Spanish promontory and were under some apprehensions of being driven too near the coast. But on the same day, the wind proved favourable, and we were, by God's mercy, brought hither in perfect safety.

We had here the unexpected pleasure to find Messrs. Butscher, Nielander, and Prasse, missionaries sent by the Society for missions to Africa and the East, to Sierra Leone. Having lost their Captain by death, the English consul did not think proper to suffer them to proceed, without previous communication with the owners.

These worthy men had been ten weeks here, and are yet in uncertainty when they may proceed. Our joy was mutual, in meeting in this strange place, and we had much pleasing and edifying intercourse. Their landlady, an Irish woman, of the Roman Catholic persuasion, received us very kindly, and offered my wife to give us free board and lodging, as often as we might chuse to come on shore. May the Lord reward her for all her kindness towards his servants. We trust that He will soon bring us to the place of our destination."

2. FROM

2. FROM BROTHER J. L. SCHNEPF,

St. John's, in Antigua. Nov. 5, 1806.

"FOR your two last Letters and the New Testaments you sent us, accept our best thanks. The latter were a most welcome present to us and the negroes, who desire to express their gratitude to those generous friends who sent them, in the most cordial manner. We wish them all the blessing of our Lord and Saviour for the participation they show in the welfare of the Mission we have the favour to serve.

You have heard from time to time how the work of God proceeds in this island. Our congregations gradually increase in number and grace, and our eyes continue to see and our ears to hear, what many have wished and do now wish to see and hear of the marvellous works of the Lord, in awakening and converting heathen hearts, by the power of His Spirit.

It is highly gratifying and important to us, when we hear how many lovers of the Lord Jesus Christ sympathize with us, bear the concerns of the Mission in mind, and offer up their prayers in our behalf. Sometimes indeed we have cause to mourn over the falling away of some, who are not obedient to the voice of the Holy Spirit.

Brother and Sister Richter have arrived safe, and Brother Eusebius Williams is gone to St. Kitt's. I hope he will be set as a blessing to many, for he appears a lively preacher of the Cross of Christ, and has a great love for the negroes; but I must confess, I am afraid that the climate of the West-Indies will not suit his constitution."

Hazard and Binns, Printers, Cheap-street, Bath.

EXTRACT OF A REPORT,

MADE BY THE

BRETHREN'S SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE HEATHEN;

MEETING AT

Bethlehem, in Pennsylvania.

"AT FAIRFIELD, in Upper Canada, several unpleasant things occurred during the year 1805—6, chiefly owing to the rum-traders, who endeavour, by every means in their power, to seduce our young people to drunkenness. Some Indians, whom we were obliged on that account to exclude from our fellowship, returned to Fairfield, and created much disturbance. The Lord, however, helped our Missionaries through every difficulty; and they had likewise the pleasure to see several backsliders return to the fold, who, with true contrition, bemoaned their transgressions, not ceasing to beg for forgiveness, and readmission to the congregation, till, after full conviction of their sincerity, their request was granted. The Missionaries also found that the new appointment of Indian assistants was of great use, in a variety of instances, both in preventing seduction, and reclaiming such as had gone astray. Brother Michael Jung having, by a fall, hurt his right hand so much, that he was thereby disabled, Brother Schnall was obliged to request assistance, and Brother Hagen from Goshen has probably arrived there before now, (Nov. 1806.) The inhabitants of Fairfield amounted, at the close of 1805, to one hundred and sixteen.

2. Brother Denke, who lives among the Chippeways

on the river Jonquakamik, experienced various sufferings during the year past. Sister Denke was afflicted with a heavy illness; besides which, the Chippeways began to express dissatisfaction about the settlement on the Jonquakamik, having been made to suspect the Missionaries of a desire to possess themselves of their country. Some even went so far as to utter threats against Brother Denke, insomuch that it appeared unsafe for him to remain any longer on their land. Under these circumstances, the Lord heard and answered their prayers, and their minds remained tranquil. They were likewise much encouraged by a friendly visit from an Ottawa chief, called Onagan. This man seemed to comprehend what Brother Denke told him of our Saviour, and to receive it with more seriousness, than had ever before been observed in an Indian of that tribe. Brother Denke entertained hopes that he had not heard the gospel in vain. He also offered a spot of ground within his own territory for a mission-settlement, promising, that no one should molest the Missionaries, or prevent them from visiting the Chippeways, and preaching the gospel to them, whenever they pleased.

This chief gave a satisfactory account of the country in which Petquotting lies, of which it was reported that the Indians had sold it to the United States. Brother Denke writes: " We came to speak of Petquotting, (or Natewesibi, the river of the Hurons, as the Indians call it) when Onagan observed, that he well recollected, that he and the late Tawa chief, Eckeshuve, had formerly given that land to the Christian Indians, at the same time presenting a string of wampum, in confirmation of the gift. He added; " Eckeshuve is dead, but I live, and well remember, that we addressed the Delaware thus; " Grandfather! sit down " and rest here; your young men shall hunt in the woods, " your women shall till the ground with the hoe." To which

he

he made answer: " I thank you, my grandson; that is " excellent; that is what I like!" These words of the Delaware made an abiding impression upon me. When therefore our council met, I said to the chiefs: " We may " not give the land on the Petquotting to the United States; " for I and Eckeshuve have given it already to the Christian " Indians." Upon which they all exclaimed; " Ho, so!" Therefore the boundary goes from the Cayahaga, along the coast of the lake, only to the mouth of the Petquotting." (See Per. Accounts, vol. i. p. 190.)

" On my returning him thanks in the name of the Christian Indians, who had again taken possession of the land, and had now resided there two years with their teacher, he expressed his joy in lively terms."

Brother Denke visits Fairfield, when convenient, which always proves a great refreshment to him. No attention to the gospel has hitherto been perceived among the Chippeways.

3. At Petquotting, the Missionaries have likewise to struggle with difficulties nearly similar, though in a smaller degree, to those at Fairfield. They are supported by many proofs of the work of the Lord among their small congregation; and sometimes heathen Indians attend the preaching of the gospel. This small colony consisted, at the close of 1804, of sixty-seven persons.

4. At Goshen, many distressing occurrences took place in the spring of 1805. Our venerable Brother David Zeisberger, who, by the Lord's blessing, enjoys good health and spirits, even in hoary age, writes as follows:

" We have this spring experienced great trouble and distress of mind, but hope that the storm will soon pass over. Before Easter, when our Indian Brethren and Sisters were most busily engaged in boiling sugar, there arrived a party of

young people from the neighbourhood of Petquotting, who immediately began to drink and run riot, and even succeeded in seducing a few of our young unsteady people to join them. Now, though this happened in the sugar-huts, and our town was not much disturbed by it, yet it lasted a whole fortnight, and was productive of much confusion. We indeed met uninterruptedly during the Passion-Week and Easter, but could not keep the Holy Communion with our Indians, as the minds of many were in a state of dissipation."

Brother Zeisberger then proceeds to complain of the great harm done by the traders, and by white people in general, to the Mission; and proceeds: " I think continually about the present state of the Mission, and pray God to help us. In former times, we lived with our Indians alone, having no connexion with the white people. The Lord blessed us; we had daily some cause for joy and thanksgiving in serving our congregation; no white person gave us any trouble ; no danger existed of our youth being seduced by them to drunkenness, and other excesses: if traders came to the settlements, with many horse-loads of strong liquors, we took charge of their store till they departed. We and the Indian assistants had that power, for we were upon our own land; but here we cannot do it, living as we do among the white people, who delight in tempting the Indians to drink."

5. Concerning the Mission on the Woapikamikunk, a report has been made already, showing the imminent danger to which our Missionaries were exposed, after the murder of Joshua and the friendly chiefs. (See vol. iv. p. 1.)

In addition to what has already been mentioned concerning this mission, the following extract from a letter of Brother Benjamin Mortimer, to the Secretary of our Society in London, dated Goshen, Sept. 24, 1806, is here inserted:

" Our

" Our Indian brother, Joshua, who was put to such a cruel death, is the very same of whom our late venerable Bishop Spangenberg makes mention in one of his publications. Ever since he left Goshen, I used to correspond with him; and his last letter to me in particular proves his disposition of heart to have been such as we all wished, faithful to the Lord, and to his word and people, to the end. Formerly his walk was not so steady, as that of some other Indian Brethren. He was blessed with much natural good sense, possessed great sagacity, and ingenuity in different kinds of work, with a fund of information, superior, perhaps, to any other Indian in this country. This altogether made him pass for a wizard among his ignorant countrymen, and the devil instigated those wicked men to prosecute him as such; but, in fact, he was inhumanly sacrificed to their hatred of the truth. He certainly departed this life happily, and in the faith of Christ."

EXTRACT OF THE DIARY

OF THE

BRETHREN'S MISSION AMONG THE HOTTENTOTS.

1805.

NOVEMBER 2d. In the afternoon the wind grew violent, and rose towards evening into a perfect storm. In the night it blew so hard, that we expected every moment to have our roofs carried away.

3d. As soon as it was light we discovered great havock made in our garden. Our fruit-trees were much injured; some

some were torn up by the roots, others had lost their branches, and most of the fruit was blown off. The plants which we hoped to preserve, by carefully taking off the caterpillars, were now totally ruined, and a great part of them buried under the sand. The church roof had suffered nothing; but in the other buildings considerable damage was done, insomuch, that we were obliged to get a party of Hottentots early in the morning, to assist in making the most necessary repairs. One fence was entirely thrown down. For these twelve years, ever since we have been here, we have not experienced so violent a gale.

Six Hottentot soldiers had last week been here on a visit. One of them, Aaron Norman, a corporal, who has a remarkably good testimony from his officers, having agreed to marry Christina, living here, we gave it out in the public assembly, and they were given together in marriage according to the usual form, and commended to the prayers of the congregation. Aaron's furlough being elapsed, he set out on the day following for the camp.

5th. Several officers from Cape-town paid us a visit, and we satisfied their many inquiries about every particular relating to us and our establishment. One of them was a Mr. Lichtenstein, who by commission of the government had made a journey into the interior, and, as we were informed, penetrated farther than any European before him, where he discovered nations hitherto unknown.

9th. We had a blessed participation of the Holy Communion. One Hottentot was spectator.

10th. A company of twenty white people were present at church, and spent the day here.

11th. A melancholy event took place. Solomon and Louisa's house, in Kochman's Kloof, during their absence took fire, and their little daughter Gertrude, born and baptized

tized here in July 1801, happening to be quite alone in it, was burnt with the house. The mother coming home, found nothing but the ashes of her dwelling, and the bones of her poor child.

12th. One of our communicants, Lea, was bitten by a serpent, and when we were called to visit her, little hopes were entertained of her recovery. We were much pleased and edified by her expressions of resignation to the will of the Lord. She said; "What is all the pain I suffer from the "bite of this reptile, to the pains my Saviour suffered, when "he took away my sins, and procured eternal life for me. "I can never cease to thank him for his mercy, in sending "his servants hither, across the great ocean, to bring the "joyful news even to me."

Another sick person was to-day baptized on her sick-bed, by Brother Schwinn, and called Mary. She cannot speak Dutch, and could only converse by an interpreter; but her heart was filled with thankfulness and love to our Saviour, who had mercy upon her, and brought her to himself.

13th. We met in our own family and adored our Lord as the Shepherd and Bishop of our souls, covenanting anew by His grace, to follow and serve Him, and declare the word of His atonement to those to whom He has sent us, with diligence and faithfulness, in reliance on His blessing. Two children were baptized by Brother Kohrhammer in the children's meeting. Their parents are communicants.

15th. Brother Kohrhammer and his wife, after a visit of sixteen days, returned to the camp at the Vineyards.

18th. A runaway slave was caught near the settlement. He, with another runaway from Hottentot's Holland, had got into Mr. Morgel's farm, where they stole two goats and a sheep. The servant pursued them, shot one, and the other

was

was taken here, and from hence conveyed to the Field-Cornet Grebe.

19th. Five of our soldiers came on furlough from the camp, to see their wives and children.

22d. Was the funeral of Anna Roman. She was baptized in April 1803, by Brother Kohrhammer, and could not speak Dutch, but conversed with us by an interpreter. The Spirit of God, however, had begun a work of grace in her heart, which was manifest to all who saw her. She knew herself as a lost sinner, and placed all her hopes in the merits of her Redeemer, walking worthy of her calling. The day previous to her departure, she sent for one of the Sisters, and said: "It is now over with me. I am now going to my "Saviour; O! how do I rejoice." These words she frequently repeated; and in the evening expired in peace.

24th. Being Sunday, we had several strangers here at church. They came from the warm baths, and seemed much pleased with their visit.

29th. We had again visitors from Cape-town, and were informed that we might expect a large party to spend Sunday with us. Agreeable as these visits are, they sometimes interfere with our usual course; and we were even obliged to give notice, that the communion would be postponed; when, after all, no visitors made their appearance.

December 1st. A great number of white people attended public service; after which a child was baptized. In the evening we partook of the Lord's Supper, in the peace and presence of our Saviour. Juliana having been previously confirmed, partook for the first time, and Christopher was readmitted.

6th. Most of our people being engaged in the harvest, we left off the schools and the meetings in the day-time, but continued those in the evening.

7th. The

7th. The heat was excessive, and the wind felt as if it came out of a hot oven. Several people fainted, and the farmers lost many goats by the heat.

8th. We had a crowded auditory at church.

10th. The country was refreshed by a plentiful rain, which lasted above twenty-four hours. We had a visit from several gentlemen, among whom was a son of the Fiscal Mr. Rhynefeld, from whom we have received much civility. We did all in our power to make his stay pleasant. In general, many strangers came about this time to see our settlement.

17th. We received a letter from Brother Kohrhammer, in which he mentions, that, in a conversation he had with the Governor, the latter expressed his surprise, that whereas in every other country we gave names to our settlements, we had here retained the old name of the place, Bavians' Kloof, (the Glen of Baboons.) Now, as the term baboon was here used by the boors as an appellation of either love or contempt towards young people, he wished we would distinguish our settlement by some significant name, such as Gnadenthal, (the Vale of Grace,) Neue Aue, (the New Meadows,) &c. The Governor not only desired Brother Kohrhammer to propose it to his Brethren, but himself wrote to us about it.

18th. We had a visit from Baron von T. a colonel, and several officers, who staid one night, and spent the next day in taking a view of every part of our settlement, expressing their surprise, that so much had been done in only thirteen years. We mentioned to them the wish of the Governor to give it a new name. The Baron encouraged us to comply, and to seize the opportunity of requesting a proper title to the land, so as to avoid disputes. Dr. Hesner, who was

present, drew up a memorial for us to that effect. This company seemed particularly pleased with their visit, and promised to do all they could to serve us. We hope that our Brethren in Europe will not object to our acceding to the Governor's wish, in calling our settlement Gnadenthal, (the Vale of Grace.)

We reported our resolution to Brother Kohrhammer, and sent him the memorial to present to the Governor, if he approved of it. We commend the cause to the Lord, and know that He will direct all things for good.

20th. Two companies of officers followed each other. In short, we have at present a continual round of visitors; and since we have been again under Dutch government, we never had so many military people with us. Brother Kohrhammer also informed us, that a great many people in the camp intend to go to see Baviansklooof.

24th. Being Christmas-eve, many Christians, Hottentots and slaves, came hither, and joined our congregation in celebrating Christmas with us. Of the latter, most had returned from the harvest. Our church was crowded with attentive hearers, who, with us, adored our incarnate God and Saviour, praising Him with heart and voice that He came into the world to save sinners. On Christmas-day a great number arrived from all parts; and it was a true festival-day to us all, on which we could with cheerfulness proclaim the glad tidings, that unto us is born a Saviour, which is Christ the Lord, both to Christians and heathen. One of our people, Jacob, had yesterday a disagreeable accident. A spider fixed upon his hand, and bit him. He felt the pain, and stroked the venomous insect off, thinking himself not hurt; but in the space of about an hour, he was seized with violent convulsions, and rolled himself upon the ground, every part of

of his body being agitated. It pleased God, however, to bless the means applied to counteract the effects of the poison, and we hope that his life will be spared.

26th. Our Christian guests left us, so that we had only Hottentots and slaves at church. On the following day many of the latter returned home, expressing their thankfulness for all the good they had enjoyed here in these days. In the evening we had a meeting with the servants. As it often happens, that on account of engagements, no servant can attend at the time of service, we added three men and one woman to their number. We represented to them, that though they perhaps might sometimes find the service inconvenient or heavy, yet they should always bear in mind, that it was a great favour conferred upon us, in any way to be made useful in the church of God; and that He would bless all those, who do whatever is required of them, in His name and for His glory. There prevailed a spirit of gladness and willingness on this occasion, which encouraged us greatly; and they all promised to pray the Lord, to give them grace faithfully and acceptably to perform their service in the congregation. We concluded our festival-meetings with praise and prayer, and firmly believe, that of those who have been present, a great many will retain a grateful impression of the blessing of the Lord laid upon His congregation; of which also their declarations, accompanied with many tears, testified at taking leave.

29th. After service was over, all the Hottentot men were ordered by Field-Cornet Grebe to halt before the church, when he picked out seven of our young men, to join the army. He wanted more, but few were at home. They expressed much aversion to do military duty; but now, whether they will or not, they must follow their companions.

We deeply regretted the necessity of the case, and grieved to see our young men, whom we have taken so much pains to instruct, sent to mix with the Heathen.

30th. A great number of Christians and Hottentots came to be present at the conclusion of the year. The company, arriving in waggons, or on horseback, increased on the 31st, so much, that we never remember to have seen so large an assemblage of various people at Bavianskloof.

At nine in the evening, a discourse was delivered, in which all present were exhorted, each individual for himself, to consider before God, how the past year had been spent; whether in careless indifference in a sinful course, or in a daily growth in grace, and the love and knowledge of our Saviour. We represented that these last moments of the year would be best spent in humble confession to God, and in prayer for the remission of all sin, through the blood of Jesus.

At half past eleven o'clock, we met to thank and praise the Lord for all His mercies, craving forgiveness for all our many defects and deviations, and trusting in Him for pardon and peace, and the continuance of His favour. Thus we entered into the new year rejoicing. We could not but notice the silence, order, and attention, which prevailed even among so crowded and mixed an auditory. The Lord was with us; and even on this occasion, by His spirit, awakened many souls to a sense of the necessity of conversion.

Concerning the year past we briefly observe, that it has indeed in many respects been a year of much trial and difficulty, both to us and our people, especially in externals, more so than the former. But we may truly affirm, that the grace of our Saviour has prevailed amongst us; His holy Spirit has led many to the knowledge of themselves and their Redeemer,

er, and brought them to a state of happiness and peace with God.

Some, in their last moments, have been plucked as brands out of the burning, and obtained mercy by faith in the blood of Jesus.

As to ourselves, we may say with truth, that the Lord has made up to us by His grace, and the comforts of His Spirit, all we have suffered in various ways, especially in the loss of His faithful servant, our dear Brother Rose. Brother and Sister Kuehnel have also been comforted about the loss of their dear child. We are, thank God, all well in health, and live and labour in love and harmony with each other. Our hearts are filled with joy and confidence in our Saviour, who is our only hope and refuge. His mercies are numberless, and endure for ever.

The congregation of believing Hottentots at Bavianskloof consists of 496 persons. The inhabitants of the settlement are nearly the same in number as last year, as far as we have been able to ascertain; 186 men, 306 women, and 601 children. In all, about 1093.

We commend ourselves to the kind remembrance of all our Brethren and Friends in and out of our congregations, as your poor, but most affectionate Brethren and Sisters.

(Signed) H. Marsveld.

D. Schwinn.

I. C. Kuehnel.

EXTRACTS OF DIARIES

RECEIVED FROM THE

SETTLEMENTS OF THE UNITED BRETHREN ON THE COAST OF LABRADOR;

CHIEFLY

RELATING TO THE INTERNAL STATE OF THE MISSION IN 1805 AND 1806.

From Hopedale.

THIS settlement was built in the year 1782, with a view to preach the gospel to the Esquimaux to the south of Nain, who, at that time seemed eager to have Missionaries resident among them. The Brethren also fondly hoped, that perhaps some communication might be established between them and the so-called Red Indians, who now and then, in small parties, approached that coast from the interior, though greatly in dread of the Esquimaux; and an opportunity afforded of bringing the word of Salvation to those miserable beings. But in this respect, the aim was not obtained; and as the Esquimaux themselves seemed to reject the gospel, and about the year 1790 it appeared as if they had even withdrawn from the neighbourhood of Hopedale, both the Missionaries in Labrador, and the Society for the Furtherance of the Gospel, in London, were of opinion, that it would be well to give up that establishment. However, the Lord directed otherwise; and in a few years, the Esquimaux not only began again to gather together in that quarter, but their souls were

were awakened to see the necessity of conversion. Ever since the year 1803, there has been a manifest work of God among them, which, through His mercy, extended, in 1805, to the other settlements.

The reports from Hopedale of the year 1804, contain the first account of those remarkable events; and the following extracts will show how graciously the Lord has visited that mission, and turned the desert into a fruitful field.

1805.

The order of the different meetings of the congregation during the winter is the following:

Sunday. Public service in the fore and afternoon. In the morning, the litany is used. The children then meet. After the afternoon's service, the communicants sing a liturgical hymn, or the candidates for the Lord's Supper have a meeting for instruction.

Monday Evening. All the baptized have a meeting, when a suitable discourse is delivered to them. After a short pause, there is a Singing-meeting. [N. B. This is a service peculiar to the Brethren's Church, in which some doctrinal subject, commonly that contained in the scripture-text appointed for the day, is contemplated, by singing verses or hymns relating to it, so as in their connexion to form, as it were, a homily on the text, according to the words of the apostle: *Speaking to yourselves in psalms, and hymns, and spiritual songs, &c.*]

Tuesday Evening. There is a public meeting, with a discourse.

Wednesday Morning. The children have a meeting—one Wednesday for all the children, and the next for the baptized only. In the evening the service is public, as likewise

wise on Thursday evening; when a portion out of the harmony of the four Evangelists is read and explained. After which the candidates for baptism receive instruction.

Friday. Both the baptized and candidates for baptism meet; when, after a discourse on the text, a hymn treating of our Saviour's passion is sung.

On Saturdays, there is no service in the church.

When the winter-regulations are made known, every thing relating to outward order in the settlement is likewise considered. We had last autumn cleared the garret above the Strangers'-house, and given it to our Esquimaux for a store-chamber for provisions, each family occupying a separate compartment. Three times a-week the key is given them; and Jonathan was appointed, by common consent, to superintend the stores, and receive and return the key.

January 2d. We spoke with every individual belonging to our congregation. With heart-felt gratitude we rejoiced to find that the work of our Saviour among them continues and increases.

Jonas, one of the candidates, said; " I have lately had such emotions in my heart as I never felt before. I hunger and thirst after Jesus, and to partake of His Holy Sacrament. O that He might make me acceptable unto Him."

Daniel, a candidate, declared, that whenever he thought on our Saviour, he felt disposed to weep; because he had so long stood at a cross-way, not knowing which to take, and halted between Him and sin. But now he cried day and night to Him, to manifest Himself unto him, and change his whole heart.

Thomas, was baptized on the twelfth of December last. This man, well known to all who read our diaries, by the name of Kapik, had been one of the greatest evil-doers in this country. He is another instance of the power of the word

word of the cross. From his infancy he had wallowed in every kind of abomination, and was guilty of the most atrocious deeds. He had thus spent his life, and grown grey in the service of Satan. But now, O how is he changed by the power of Jesu's blood, which cleanseth from all sin! The ferocious and terrific countenance of this late monster of iniquity, which made one tremble at his appearance, is now converted into a mild, gentle aspect; the savage bear has become a gentle lamb; and the slave and instrument of the devil, a humble follower of the Good Shepherd, and a true child of God. O may the Lord preserve him to the end, and not suffer the enemy to obtain any advantage over him.

In conversing with us, he expressed himself thus; "We "have sowed some peas in a vessel filled with earth. They "are now growing very fast, and look well, which pleases "me vastly. Some days ago I was standing and looking at "them with great delight; when the thought struck me, "that, like them, I had lately been planted in the Lord's "garden, when I was baptized, and my Saviour washed and "cleansed me from my sins in His precious blood. O that "I now might grow and thrive like these plants, and bring "forth fruit acceptable to Him; that He also might have "cause to rejoice over me."

On another occasion, he said; "I have no other desire "but Jesus, my Saviour, who has had mercy even upon me, "the very worst of men; and I pray that I may now give "Him joy, and cleave to Him to the end. Alas, alas, that "I have known Him so late! Formerly I could not believe "one word of what your predecessors and yourselves told "us of Jesus, and of the necessity of believing on Him, and "becoming His property. I only laughed and mocked, and "gave pain and trouble to my teachers. But how is this?

" I now believe it all; and our Saviour has so powerfully " drawn my heart towards Himself, that I can find no words " to describe what I feel."

Niakungetok and Angutauge, two candidates, expressed their great desire to be baptized. The latter said with tears; " I am a very unworthy man; this I know and feel, but " I will belong only to Jesus, and walk in His ways. O " how I grieve, that though I have heard of Him and His " love to sinners from my infancy, I have neglected His " word, and loved sin and wickedness better than Him; but " now I thank Him, that He has revealed to me, that with- " out Him I cannot be happy."

An Esquimaux Sister, speaking to one of the Missionaries' wives, said; " I have had a very distressing night; you know " how I yesterday told you, that I was very happy, for that " Jesus had pardoned my sins, and I had now forgotten them " all. But you made answer, that as long as children of " God remain here on earth, they can never think of Jesu's " great love, and of His sufferings, blood-shedding, and bit- " ter death, without remembering that their great debt of sin " was the cause of all His torments. These words pierced " my heart, and I found that I had been satisfied with my- " self, more than with our Saviour's work within me; nor " could I sleep for thinking about my state. I prayed, but " found no comfort. At day-break, therefore, I went to " the summit of the hills, where I fell on my face, and " prayed, that Jesus would grant me comfort and peace; but " all seemed in vain, and I returned in great distress. When " I entered my house, I cried out; " O Jesus, am I the only " one, whom thou wilt reject?" Immediately I felt, as if Je- " sus had said to me; " Be of good cheer, I will not suffer " thee to be plucked out of my hand, for thou hast cost me " my blood."

Jonas

Jonas and Daniel declared with great freedom and openness, that their hearts were devoted to Jesus alone, though they knew they were undeserving of His favour. Benigna said; " I am often moved to tears, when I consider, what " God my Saviour has done for me. I start back with ter- " ror when I reflect upon my former wicked life. I have " been an abominable sinner, and that Jesus should have re- " ceived me in mercy, and granted me to believe that His " blood can wash away all my sins, and deliver me from the " power of evil, is a favour so great, that I am amazed at " it, and sink down with shame and gratitude. But I have " only within these few days been convinced, that as long " as I am in this world, I can do nothing but look to Him " for help. I am as one walking upon a smooth sheet of " ice, and obliged with every step to guard against falling. " He must uphold me, and my heart is lifted up in prayer " to Him," &c.

Salome, a candidate, expressed great desire to partake of the Holy Communion, but remarked, that she was resigned to the Lord's will, because He knew best how to suit His favours to the wants of poor sinners.

Evigarak, a candidate for baptism, said, " that she did not so much wish to be called a Christian, as to know Jesus as her Saviour, and to feel peace in her soul, through the forgiveness of her sins."

Paronina declared, that she much wished to be baptized, but above all to feel that her sins were forgiven, and blotted out by Jesu's blood. " I pray," said she, " day and night to " Jesus, that He would not forsake me, but have mercy upon " me, and own me as His child. Sometimes, also, I feel " His comforts in my heart."

Sattugana made similar declarations, and added: " I pray " that I may receive the assurance of the forgiveness of my

" sins, that I may be prepared to depart to Him with joy. " How is it, that I feel such a change? Last year I made " ridicule both of what you said of Jesus, and of the words " of my countrymen, when they could not help testifying of " the happiness they felt in communion with God. But now, " may I never cease to thank Him, that He has opened my " heart and ears, and that I can believe the gospel, which " indeed shows my forlorn state by nature, but likewise the " grace of my Saviour. I feel it, that your doctrine is " true."

Others made the same spontaneous declarations, and even the children gave very clear proofs, that the Lord has awakened them also to a sense of things eternal. They meet together, and kneeling down, pray Him to have mercy upon them, reveal Himself to their hearts as their Saviour, and preserve them from sin and heathenism.

On Epiphany, four adults were baptized. In the meeting of the baptized and candidates, a letter written by our Greenland converts to their Brethren in Labrador, and translated into the Esquimaux dialect, was read and heard with great attention. Several came afterwards, and said: " O how " pleasant it is to hear the words of our dear Brethen across " the great water. Might we only make the same pro- " gress, and grow like them in the grace and knowledge of " our Saviour."

February 12th. Some Europeans, who had spent the winter near Okkak, came hither in a large boat, and brought us agreeable accounts from our Brethren there.

On the 13th, late in the evening, two Esquimaux, Siksigak and Kapik, came hither from Nain in a sledge. (For a further account of these two men, and what occurred in consequence of their visit, see the Letters from Labrador of 1805, vol. i. p. 453, and 460.)

March 10th.

March 10th. Four adults were baptized into the death of Jesus. The presence of God was most powerfully felt by all of us, and both the baptized, and all who were present at this solemn transaction were deeply affected, of which the declarations of our people, accompanied by many tears, abundantly testified.

On the 11th, in the Evening-meeting, a widow, Salome, was readmitted to the congregation. After her baptism, some years ago, she had dwelt for a considerable time among her heathen friends, by whom she was seduced again to follow their evil practices. She now returned, as it were, like a poor strayed sheep half devoured by the wolves, wept bitterly over her past misconduct, and cried aloud for mercy and the forgiveness of her sins.

The celebration of the Passion-week was attended with peculiar blessing. Every evening was spent in reading and considering the last acts and discourses of our blessed Saviour, previous to His passion, according to the daily lessons in the harmony of the four Evangelists; and the Esquimaux spoke with us and each other in the most lively terms, of what they felt and enjoyed in hearing the words concerning the great love of Jesus, in suffering so much to redeem us.

On Maundy-Thursday, we celebrated the institution of the Holy Sacrament, by partaking of the body and blood of Jesus, with hungry and thirsty souls. Seventeen of our Esquimaux communicants were present.

On Easter Sunday morning at sun-rise, the bell being rung, our Esquimaux flocked to the church, where we prayed the litany, and afterwards met twice in the forenoon, to read and meditate upon the history of our Saviour's resurrection, &c. In the afternoon, we kept a Love-feast with all our people, reminded them of the great mercies bestowed upon them by our Saviour during the past winter,

and

and encouraged them to keep their eyes and hearts fixed upon the cross of their Redeemer, that they might, by faith in Him, and by the power of His death and resurrection, die unto sin, and rise unto newness of life. Thus they would be preserved from evil in their connexion with their heathenish countrymen during the summer.

In the following day, they set out for their fishing and hunting-places. Many shed tears at parting, because, as they said, they felt great heaviness in being separated from their teachers, and from each other; for indeed they now "love as Brethren." The sincerity of these declarations was evident, by their returning more frequently than formerly, during this season, to spend the Sundays, or to visit and converse with us. Thus we spent the summer in continual intercourse with them, to mutual satisfaction.

Though there is not in every one of them the same degree of growth in the knowledge of themselves and their Redeemer, yet we can truly say of them all, that they earnestly long for more grace, and a full experience of the power of Jesu's blood to preserve them from all sin. With respect to our Esquimaux flock, we may now apply the words of our Saviour; "The last shall be the first;" for most of those who have but lately been baptized, have more love, and more real experimental knowledge of the truth, than some others who are old members of the congregation. But the fire enkindled in the former, has again, in several instances, lighted up the half-extinguished spark in the latter, and made them ashamed and deeply penitent, on account of their backslidings and slothfulness.

During the summer we were, by God's mercy, preserved in health, and active in various occupations, and in the necessary repairs and improvement of our premises.

August 28th.

August 28th. We heard the joyful news of the arrival of the ship at Okkak.

September 1st. After the morning-service, we had a conversation with some heathen families, who arrived here in the foregoing week, and expressed a wish to dwell with the believers, and to be converted to Jesus. We solemnly called upon them to declare before us all, whether they were sincere in their intentions, and in truth desirous to be made acquainted with God and the way of salvation. We also told them what we expected of such, who wished to live on our land. They answered; "that they meant to receive our words like little children, believe the gospel, and obey us in all things; their only aim being the conversion of themselves and their families to God, that their and their children's souls might be saved." This declaration was made by them with cheerfulness and great apparent sincerity. We had previously consulted with some fathers of families, how these new-comers might be accommodated, and provided with lodgings in the ensuing winter. For this purpose, new winter-houses were to be built, and others enlarged.

As soon as it was known, that these poor heathen had obtained leave to stay, there arose among our Esquimaux such a spirit of joy and gladness, that it was truly affecting to witness it. Since their arrival here, our people had not failed to speak of the mercy the Lord had shown in their own conversion, and to preach Jesus to them as the only Saviour, who alone could make them happy both here and hereafter; and now, on perceiving that they were to be inhabitants of this place, they hardly knew how to contain themselves for joy. Young and old ran to help them with their baggage, and to settle their little affairs. It happened also, that in the morning early, a party of heathen Esquimaux, who had declared, that they would not live with the believers,

lievers, on departing, had left a man with his wife and child behind, who refused to follow the heathen any longer, and begged to be permitted to live here. He had pitched his tent at some distance, but our people, filled with love and ardour to serve all those who wished to be converted, went immediately, took it down, and set it up in the midst of their own dwellings. The new-comers were quite humbled and amazed, by such proofs of love and attention in their Christian countrymen, and declared, that for the first time in their lives they had found people who loved them with disinterested sincerity. After all were safely housed, our Esquimaux returned to Ugsuktok.

On the 15th early, we had the pleasure to see the Resolution come to an anchor in our bay.

October 2d. She set sail on her return to London. (See the Letters of 1805.)

During the course of this month, our people began to return from their summer-places, and repaired their winter houses.

November. We spoke with our communicants, previous to the celebration of the Lord's Supper, and perceived with great gratitude, how powerful and effective the work of the Holy Spirit is in the hearts of our communicants. Both such as have been long ago baptized or admitted to the Holy Communion, and those who have but lately become partakers, come and confess, how unworthy they have hitherto walked of such grace, expressing their astonishment at their former blindness and indifference. They bemoan their sins, and most earnestly declare their desire, to be delivered from all evil, that they may spend their lives in uninterrupted peace with God. They weep over their deceitful ways, by which, even after they heard of, and professed to believe on Jesus, they had grieved him, and, (according to their own expression) made sport of him.

In

In visiting the sick we had much satisfaction. Some appeared to be near their end, and declared, that Jesus was their only hope and refuge, and that they longed to go and be with Him for ever. In this comfortable state of mind, the patience and resignation they showed under sufferings was truly edifying. Formerly, whenever any symptoms of a serious illness appeared, we were always afraid, that they would again be persuaded to take refuge to the sorceries and witchcraft practised on such occasions by the heathen; and the dread of death was manifest; but now, blessed be the name of our wonder-working Saviour, they lay still and peaceful, resigned to the Divine will, and testifying of their joy, in the prospect of soon seeing their Redeemer face to face.

To give a few instances of the state of their minds:

Magdalene said; "I weep, but not over the pain I feel, "though that is very great, but for joy, that my Saviour is "near my heart. O would but Jesus come and take me to "himself; I long to go to him, as a child longs for its pa- "rent, to behold him, and to embrace his feet; I feel no "gloom, my heart is filled with joy in believing on Him."

When she began to recover, she said; "I am almost "grieved at the thought, that I shall perhaps not now be "permitted to go to Jesus. But He has this day given me a "powerful conviction, that I am a branch in Him, which "He will not suffer to perish."

Benigna expressed herself thus: "I think that it pleased "the Lord to afflict so many in our house with illness, and "to restore them again, that He might prove us, to "know whether we could place all our hopes in Him, even "in perplexity and pain; and I have now found, that He "is able, not only to bring us safe through the most dis- "tressing circumstances, but to establish us thereby more

" and more in full reliance upon His help alone. During " this illness, he has given me to feel his presence so sweetly, " that if it had been his will, I should have rejoiced to go " and be with Him for ever; but since it has pleased Him " to restore me to health, my heart is filled with gratitude " towards Him,"

Frederic, a young married man, said; " When I was first " seized, I felt much concerned at the thought, that this " disorder might end in my death, and I began to reflect " much on my past life. I had indeed no other hope or " place of safety, but in Jesus, and I believed, that if it was " His will, he could restore me to health; but it seemed as " if something separated us, and I was much frightened at " that thought. My fears increased by means of a dream, " in which I saw Jesus coming to the last judgment, and " the whole world destroyed. I cried to him, that he would " save me, draw me to Himself, and not suffer me to be lost. " I repeat this prayer daily, and thank Him, that He did not " call me out of the world in a state of uncertainty. I " have surrendered myself to Him anew, and only pray, " that I may truly know him as my Saviour."

Among the new people there is likewise a genuine work of grace, and they are awakened from the sleep of sin and death. They come and confess their sins, and the crimes which burden their consciences. Human nature shudders and starts back, on hearing the horrid detail of the abominations practised among the heathen. They themselves often exclaim; " O how shockingly have we lived in sin; but " we were quite blind, and chained down by the fetters of " Satan. We will serve him no longer, but belong only to " Jesus, &c."

Sigsigak, who now lives here, had, in a sudden fit of anger, struck his wife. This he confessed of his own accord, and added;

added; " While I was in that passion, I felt a strong re-
" proof in my heart, and it seemed to me, as if I had struck
" Jesus himself in the face. I was powerfully convinced of
" the deep depravity of my soul, and that on account of my
" sins, Jesus had been tormented and slain; yea, that even I,
" by my sins, have slain Him."—Here he burst into loud weeping.—" But I have craved his pardon, and he has for-
" given me both this sin, and many other things belonging
" to my sinful nature."

Last summer, a young man, a son of the noted sorcerer Uiverunna, moved hither. His name is Angukualak. He is seriously awakened, and came to acquaint us with his whole former course of life, which he did with a mind greatly agitated. The recital was a string of the most abominable practices in the service of every vice. His parents had instructed him in the art of sorcery; and it is plainly to be seen, that Satan exercises an unbounded sway over the minds of these poor heathen. His account was nearly in the following words:

" My parents told me, that their familiar spirit or *Torngak*
" lived in the water. If I wished to consult him, I must
" call upon him as the spirit of my parents, to come forth
" out of the water, and remember this token, that I should
" observe in some part of the house a vapour ascending,
" soon after which, the spirit would appear, and grant what
" I asked. Some years ago, when my little brother was
" very ill, I tried this method for the first time, and called
" upon the Torngak, when I really thought I perceived a
" small vapour arising, and shortly after the appearance of
" a man in a watry habit stood before me. I was filled
" with horror, my whole body shook with fear, and I
" covered my face with my hands. Some time after my
" brother's recovery, I had a very terrible dream, which

" overwhelmed me with anguish and terror. I thought I " saw a very deep dark cavern, the descent to which was a " narrow steep chasm. In this horrible place I discovered " my mother, my relations, and many others whom I had " known, and who had led a very wicked life on earth, sit- " ting in great torment, and exhibiting a dreadful appearance. " I was already with my feet slipping down the chasm; and " it seemed as if somebody said to me; " Into that dark " place thou likewise must depart." From that moment I " found no rest any where, but having heard that true be- " lievers lived at Hopedale, I resolved to come hither, and " with my whole family, to be converted to Jesus, that I " may not likewise descend into the place of torment, and " be lost for ever. But, alas! I know not as yet how to " get released from evil, for I still feel, as if I was bound " with the chains of sin."

To this account, the Missionaries add the following remark:

" We often hear the Esquimaux relate dreams; and certain it is, that several of our Esquimaux have been led to very serious reflections, by occasion of a remarkable, and perhaps terrifying dream, and been convinced of their lost and wretched state. We do not encourage a belief in the fulfilment of dreams, nor pay any regard to them in general, but yet find the words of scripture true; Job xxxiii, 14, 15, 16, 17. *God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction; that He may withdraw men from their purpose.*

A woman, called Ajaennak, who, when she first arrived with her husband, expressed great indifference about the gospel, was one of the first who became deeply convinced of sin,

sin, and concerned for her salvation. She was asked, whether she did not feel a wish to become a candidate for baptism? She replied; "I do sometimes think about it, but "more about my being so very great a sinner; and I cry "with tears to Jesus, that He would forgive me my sins, and "grant me to know Him as *my* Saviour: I feel I am unholy and unclean, and cannot thus belong to Jesus. What "would it therefore avail, if I were a candidate for baptism, "and did not know him, and that he has forgiven me my "sins?"

On the 18th, after a suitable exhortation to diligence, the schools began, both with the adults in the forenoon, and the children in the afternoon.

December 9th, The Esquimaux went out in their kajaks, but the weather proved very unfavourable; in the evening, therefore, all of them returned, except Jonathan, Adam, and John, which created some alarm on their account. On the following day, it blew hard, and the fog did not disperse, till about nine o'clock, when we heard a great cry of terror, and saw all our inhabitants running up the hills, exclaiming, that one of the missing was drowned, for John's kajak came driving, bottom upwards, toward the point of land on which our burying-ground lies. Both young and old burst into loud weeping and wailing, so that the air resounded with their lamentations. We hastened to the spot, both with a view to comfort our poor people, and to assist them in recovering the kajak.

On examining it, we found that probably the people had saved themselves on some island, and that the kajak had been carried off by the high tide. However, as we could not be sure of it, we spent the day in great uneasiness, till about three in the afternoon, when Jonathan returned in his kajak, quite spent with fatigue, and related what had happened to him and his companions yesterday. They were not far asunder,

returning

returning home, towards evening, when on a sudden such a quantity of floating ice beset them, that Adam and John immediately fled to the shore, where they had scarcely landed, before the ice covered all the coast, and John's kajak was carried away by the flood, as we had supposed. They spent the night in great distress, without covering. Jonathan happened to be too far out, to follow them to the shore, and being soon quite surrounded by the floating ice, was carried away between the islands, where he still laboured hard, hoping to find an opportunity to land. All his efforts, however, proved vain, and he was overtaken by a very dark and stormy night, at the mercy of the ice, which hurried him through the channels between the islands, into our western bay, every moment in danger of having his kajak crushed to pieces, and himself drowned. His paddle was broke, and he experienced great hardship and terror during this long and dark night. At length he was successful in working his way out, and after great exertions, reached home. In the evening Adam and John followed.

This occurrence, which in the beginning caused so much lamentation and distress, became in the end, by the mercy of God, an occasion of great joy and gladness. The Esquimaux Brethren, who had just escaped, expressed their sense of gratitude to their Almighty Saviour more with tears than words, and all the people joined them, with loud thanksgivings. It was a very affecting scene, and we were much edified by the declarations made by the sufferers, that in the hour of danger and distress they had known no other refuge but God our Saviour, and were confirmed thereby, that He is the only Helper in time of need.

On the 14th, a case nearly similar to the above occurred with Aulak and Tuglavina. The latter was overset by a seal, and must have been drowned, but for Aulak, who righted his kajak, and helped him again into it.

On

On the 21st. A boy, who is truly awakened by the Holy Spirit, called upon the Missionaries. He said; " We boys " have been sitting together by ourselves, and speaking, " both of our own sinfulness, and of the mercy we have " experienced from our Saviour. At the close of our con- " versation, we fell on our knees, and prayed to him in " fellowship, that He would deliver us from all power of " sin; during which my heart grew so warm, that I felt it " penetrate to my feet. [This is a phrase used by the Esquimaux, to express inward joy and great devotion.] " Je- " sus," continued he, " was very near to us; I will give " Him my whole heart as His property."

During the year past, eight adults and five children were baptized; six admitted to the Lord's Supper, and one readmitted. Three, baptized as children, were received into the congregation; one readmitted: seven became candidates for baptism; seven children were born; forty-one persons have come to reside here. Our Esquimaux congregation consists of 76 persons, and 49 unbaptized persons live on our land, and hear the gospel. In all, 125 inhabitants.

From Nain, 1805.

BROTHER BURGHARDT observed in a conference, concerning the general state of the Mission, towards the close of 1804, that he had never perceived such an awakening of soul among the Esquimaux, since his first arrival in Labrador. Most of them expressed themselves to this effect:

" We are very bad: We have behaved very ill, and have " always returned to our old sins and abominable customs. " We now understand and perceive, that we can do no good " of ourselves, nor preserve ourselves from sin. We now " hate

" hate the sin that is in us, and we hate ourselves for the " sinful things we have done; but we wish and pray, that " Jesus may help us and deliver us from the power of sin, " &c." Such were the general confessions of our people. Some entered into a detail, with many tears of repentance, and declared, that it was impossible for them to live any longer among the heathen.

We were greatly encouraged thereby, and our hearts were constantly lifted up to the Lord in prayer, that He would continue and establish His work. We spoke in His name, both privately and publicly, with the poor repenting prodigals, directing them to seek pardon and peace with their Saviour; and our advice was not given in vain.

Feb. 21st, 1805. Siksigak and Kapik returned from Hopedale. They brought letters from our dear fellow-labourers in that settlement, giving a most pleasing account of the work of God among their Esquimaux. But what excited us to the most heartfelt gratitude to God was, that we soon perceived that these two men, who, when they left us, were bent upon all kind of mischief, had been most powerfully awakened by the testimony of their believing countrymen at Hopedale, and were now truly broken and contrite in heart, crying for mercy, and earnestly inquiring what they should do to be saved. They confessed the wickedness of their past lives, their mockeries and revilings against Jesus, and enmity to Him. They said, that now many texts of scripture and hymns, which they had formerly heard with indifference, had recurred to their minds with power, and they now understood their meaning; that they now prayed most fervently to our Saviour for mercy and the remission of sin, and sought the company of such only as were of the same mind. They declared they were not convinced by man, but by Jesus himself; and now they would be converted

verted to him, not only in word, but with their whole hearts.

About this time we perceived in several of our people very encouraging proofs of serious reflection. The accounts they received from Hopedale by Siksigak and Kapik, have excited in them a similar desire to turn to Jesus in truth, and to repent of and confess those things, which have hitherto been a hindrance to them.

In June, 1805, Jacob and his son Kapik moved to Hopedale. Kapik had already, during last winter, formed a resolution to settle with our Brethren there, conceiving it to be essentially necessary towards his conversion, and no persuasions of his relatives could in the least alter his purpose. Both he and his parents came to our house to take leave of us, which gave us an opportunity of expressing to them our sincere wish, that they might all devote themselves to the Lord, abide faithful to Him, and not suffer themselves to be seduced by those connexions, from which they were now so eager to be separated. And as the power of God seems peculiarly manifest in the awakening of Kapik, we pray that he may become thoroughly acquainted with himself, as a poor helpless creature, and with Jesus Christ as an all-sufficient Saviour. They all left us, on the 16th, for Hopedale.

About Christmas, 1805, there was a particular emotion among our people. Some were so much affected, that they wept aloud for joy, on hearing the history of the incarnation of our Saviour, and that He had stooped so low out of love to them also, and as man, had taken upon Him our sin and curse, and by His bloodshedding and death, purchased our salvation. Some of our Esquimaux Brethren and Sisters visited us in our rooms. They said, that at this season,

Jesus had been more than ever, and for the first time in truth, precious to them, and "worthy to be praised;" for they had felt His presence among them. A Sister said; "Often "while I am sitting in my house, I feel quite averse to "conversation, and would rather be still, because I hunger "in my heart after Jesus, and desire only to converse with "Him."

On the 30th of December, the portion of scripture read in the school of the adults was the history of our Saviour's agony in the garden. Three women were exceedingly affected. One, who was reading in her turn, was so much overcome, that she stopped short, and burst into loud weeping; the other two, for some time endeavoured to suppress their feelings, but were at length obliged to give full vent to their tears. We rejoiced to see such a proof of the divine power of the word of the cross.

The Missionaries close their Diary with expressions of the most heartfelt joy and thanksgiving to our Saviour, for the manifestation of His power among the members of their small Esquimaux congregation, which consists of 42 baptized, and 22 unbaptized persons, living at Nain.

From Okkak, 1805.

APRIL 25. A party of Esquimaux from Saeglek were attentive hearers at the chapel. One of them conversed with us for a considerable time, and was earnestly requested, to think about conversion, and the salvation of his immortal soul. He desired to see a picture of our Saviour crowned with thorns; adding, that his countrymen at Saeglek began to

to talk about Jesus. This was owing to the report made by Kullartok, a great man and sorcerer, residing there, to whom one of the Missionaries had shown the above-mentioned picture, when he was here on business; and improved the opportunity to describe to him the great love of our Saviour to lost sinners, for whom He would endure torment and death, &c. These words made a strong impression upon Kullartok's mind, and on his return he gave the heathen at Saeglek an account of what he had seen and heard.

May 11th. A party of Esquimaux from Nachvak came to Okkak. They were, as usual, earnestly entreated to turn to Jesus, and were remarkably attentive to what was said. Their answer was to this effect; that they wished to turn to Him, that they might not be cast into the dark place of torment; but they could not possibly leave their native country, where they could get a sufficient quantity of food, whereas here the people were often in danger of starving, and every summer many died of diseases. This we could not well contradict. They added, that if we would come and live with them, they would be converted.

We have frequently heard such declarations made by the Esquimaux hereabouts. We have never before discovered so much attention to the word of God in them, and they seemed to wish to hear, how they may be saved.

On the 20th, we received letters and diaries from our Brethren at Nain and Hopedale, which filled our hearts with joy. The account of what the Lord has done in those places encouraged us greatly.

Pattiguk, the bearer, was a speaking instance of the reality of this account. Both he and his wife soon began to testify of the love of Jesus, and the power of God in their own souls; and were full of zeal and earnest desire, to extol the

mercy of God, shown in the awakening and conversion of themselves and their countrymen; exhorting our people no longer to delay, but to turn to Him in truth. Their testimony was listened to with astonishment and emotion of heart. Pattiguk came hither to fetch Tortosina, his relation, to live with him at Nain. We were glad, that Tortosina is at length released. He had frequently conversed with us during last winter, and expressed a wish, to find the remission of sins and peace with Jesus; but was in dread of the sorcerer Uiverunna, with whom he had lived many years, and who had threatened to kill him, if he ventured to go and live with us. It was remarkable, that Tortosina happened to arrive during Pattiguk's stay, and immediately resolved to go with the latter to Nain, without first consulting his wicked companion, saying, that he would go and be converted to Jesus. Thus, when the Lord's time is come, He knows how to make all circumstances bend to His will.

June 18th. Isaac returned with his family. He soon came to see us, and his very countenance testified of the joy of his heart; nor could he find words to express his thankfulness to our Saviour, for the mercies shown to him this spring. He also showed an earnest desire to make known to all his countrymen, what Jesus had done to save them from sin and death, and how he had experienced the truth and power of the gospel in his own heart. Nor did he any more fear what they might say or think, (which is in general the prevailing consideration with an Esquimaux,) but boldly declared to them the love of God in Christ, and called upon them to come and in like manner to be made partakers of the blessings imparted to us by Jesus, the friend of sinners. We cannot describe to our dear Brethren and Sisters in words what we felt, when we beheld such a proof of the

power

power of the Lord's grace made manifest in this nation, among whom our Brethren have laboured upwards of thirty years, and suffered so much anxiety and grief at their hardness of heart. It now appears, indeed, that the Lord's time is come, when they, that were asleep in sin and death, shall awake, and receive ears to hear the gospel, for the salvation of their souls. Hitherto, even those who were awakened, and had in some degree attained to the knowledge of the truth, frequently halted between two opinions; and, though they well knew how to hide their deviations, yet in their hearts they were condemned and unhappy. Now they confess their sins, and are anxious to be delivered from them.

Upon many occasions, the most pleasing proofs were given of the zeal with which our people endeavour to avail themselves of the frequent visits of heathen Esquimaux, to direct them to our Saviour, and advise them to forsake the wicked ways of their forefathers.

In July, we had sometimes a large auditory at church, and felt greatly encouraged to proclaim the glad tidings of salvation. The seriousness and devout attention of our heathen visitors, gave us the best hopes, that the seed sown would fall into good ground, prepared by the Holy Ghost to receive it. A company of heathen from Ittiblorsoak, who had had much conversation with us, during their visit, now resolved to go and fetch their families, and move to one of the settlements. Four families who had intended to go to Killinek, (a place 400 miles to the north of Okkak,) gave up their proposed journey, and determined to move to Kippokak, south of Hopedale, to view with their own eyes, as they said, the great work of God among their countrymen there, and to be likewise converted. They set out on the 19th,

19th, and took letters and parcels for our Brethren at Hope-dale.

Towards evening, the last company of heathen from this neighbourhood came hither to furnish themselves with various useful articles. Kununak was at their head. They had heard all manner of reports concerning the believers, some of which were strange misrepresentations. Kununak inquired very seriously into every particular relating to the conversion of his countrymen. We gave him satisfactory information about all he wished to know, and exhorted him and his company to turn to God with their whole hearts. He asked, what was required of him, if he would keep the commandments given us by Jesus, be converted to him, and come to live with the believers? and added, that he should consider about it.

About this time twelve tents stood on our land; and the people attended diligently to the preaching of the gospel.

26th. Three families arrived from Nain, and brought letters from our brethren there. They pitched their tents close to our palisadoes, which gave us the pleasure to hear their melodious singing, at their morning and evening family-worship. During their abode here, they were indefatigable in proclaiming the gospel to the heathen. They went from tent to tent, and in simple language, but with great energy and burning hearts, related what the Lord had done for them since last spring, and exhorted both our own people and the strangers to surrender themselves, without exception, to their God and Saviour. They were listened to by all with wonder, and their testimony was made the blessed means of renewing, in the hearts of the baptized, an ardent desire to be the Lord's with soul and body. Many came and confessed, with tears of contrition, the sinful things which hitherto had had possession of their souls.

Previous to this event, we had perceived in several an extraordinary emotion, and a more earnest dasire to hear the word of God. The Holy Spirit had awakened several by the most powerful conviction of sin. Of this we saw a remarkable instance in a poor blind woman, who had formerly lived here, but about seven years ago was guilty of the murder of her new-born infant, and therefore no longer permitted on our land. Both on account of this atrocious deed, and in consideration of her whole sinful walk, she had been exceedingly distressed for some time, and cried continually to the Lord to have mercy upon her. She found no rest, and therefore got herself carried to our house, to confess to us her wretched state. She had scarcely begun to speak, before she burst into loud weeping, and bitterly bewailed her sins and abominable practices. In a kind of agony of grief, she then began to sing that verse—" Thy blood, O Saviour, " is the cause, that I may sue for mercy," &c. But as the Missionary did not join her, not immediately comprehending what she sung, her voice being choaked with weeping, she exclaimed: " Ah! it is no wonder that you will not help me " to sing, for I am indeed too bad, and a most abominable sin- " ner." She then entered upon a full account of her wicked life. The Missionary could not help weeping with her, both out of compassion, and for thanks to the Lord for the mercy He had shown in reclaiming so great a transgressor.

After the return of the before-mentioned company to Nain, we had the inexpressible joy to see all the people now living on our land come of their own accord, and with many tears of contrition declare their determination to part with every thing that would separate them from Jesus. Nor are they satisfied, till they have wholly unburdened their consciences of those things which torment them.

O that

O that we were able by words to convey to our dear Brethren and Sisters some faint idea of our sensations, and of the joy and gratitude we feel, in beholding this work of the Lord among our dear Esquimaux. Could they but see the marvellous change wrought in the minds and conduct of some of these people, who but lately were such avowed enemies of the truth, led captive by Satan at his will, and delighting in the most filthy and outrageous practices, they would mingle their tears of joy with ours. We now hear backsliders, as well as heathen, who have long heard, but never believed in the gospel, speaking the same language as those, who have never till now heard of a Saviour; all confess themselves most vile and unworthy, weep over their sins, and cry for mercy through the atonement of Jesus. Thus, in Labrador also, the word of the cross is the power of God unto salvation; we preach Jesus and Him crucified, and describe to them the sufferings and death of that Lord who gave Himself a ransom for all, and who now invites all mankind to behold, and believe, and to receive pardon and favour through His blood.

August 5th. The Resolution cast anchor in our bay, (See Letters of 1805,) and left us again on the 15th.

16th. A very old heathen woman died of a malady, generally prevailing about this time, and being soon followed into eternity by others, great consternation seized all the Esquimaux here. We were not a little concerned, lest any of our people, who were not yet well grounded in the faith, should be seduced to recur again for help to the pretended sorceries of the heathen, which is so natural to them; but we had the great satisfaction to find, that the Lord heard and answered our constant prayer, and preserved them, even in sickness and death, stayed upon Himself, and seeking comfort and help from Him alone.

September

September 11th. Isaac and Elizabeth lost their only son, but eleven years old. They mourned greatly over his loss, for they reckoned upon his becoming their chief support in old age. They however comforted themselves with the assurance, that their beloved child was now happy in the presence of our Saviour, where they should once meet him again. In the midst of his delirium, and the pain he suffered from an inflammation of the bowels, he frequently exclaimed with a loud voice; "O how beautiful is Jesus! He is not to be de-"scribed!" At his funeral in our burying-ground, the parents demeaned themselves as true children of God; and though they shed many tears, they expressed their thankfulness that Jesus had received their child to glory.

About this time very few of our people were resident on our land.

October 3d. A heathen woman, left here by a roving party, died of the above-mentioned malady. She declared her faith in Christ, and that she desired to depart to Him. She also in prayer turned to Him, as the sinner's only refuge. She had several children, the last being only a few months old. Joseph's family were willing to adopt and care for it. As they are very serious people, and promised to educate the child in the fear of the Lord, we granted their request to have it baptized, and gave it the name of Agnes.

9th. Isaac's and Okkumailinek's families returned hither from their summer-places. They soon, in a conference with the other Esquimaux living here, resolved to regulate an evening-meeting, to be held by turns in Joseph's and Isaac's tents; in which they spent some time in prayer and singing of hymns. The Lord, by His Spirit, was truly among them, and frequently the whole company were moved to tears. Several of the baptized and candidates, who had

hitherto appeared cold and dead, were thereby awakened anew, and even upon the children a very salutary impression was made. This happened while all the Misssionaries were engaged on the opposite side of the bay in cutting our usual stock of fire-wood, when the regular evening-worship in the chapel is omitted, and in general few or no Esquimaux are at Okkak.

The Esquimaux began now to repair their winter-houses, and even rendered us essential service in our work. On our return, the regular daily meetings were again held, when the people attended diligently, not one being willing to lose an opportunity of hearing the gospel.

On the 26th, eight families returned from the rein-deer hunt. A large boat also arrived from the South, full of Esquimaux. They brought us pleasing accounts from our Brethren at Nain and Hopedale; and the welcome intelligence, that the ship had proceeded in safety from place to place, through the merciful preservation of God.

In the beginning of November, the usual order of our meetings and schools during the winter took place, and we also spoke with every individual living on our land.

The schools are now kept in two divisions, and attended by about fifty people, small and great. Several women, who lived here as children, and at that time went to school, but have since in a great measure forgotten what they had learnt, are now diligently seeking to regain what they have lost, and to learn to read well. The Esquimaux continue, both in the morning and evening, to have family-worship, of their own accord, and generally attended by most of the inhabitants. The Lord also lays a peculiar blessing upon the exhortations given by Joseph and Isaac, in which they call upon their countrymen to forsake all evil ways,

and

and surrender themselves to Jesus without exception; declaring to them, how peaceful and happy they feel in their own souls, since they received the grace to live in communion with him.

Every day we have fresh proofs of the work of the Holy Ghost in the hearts of our people, and are greatly encouraged, when we see our church well filled with attentive hearers, most of whom are seeking souls, hungering and thirsting after righteousness. This has never before been the case, since it was first built, now twenty years ago.

The 13th was a day not to be forgotten, on which the Lord showered upon us and our congregation the richest blessings. Okkumailinek and his wife were baptized, and called Thomas and Sophia. In the meeting of the baptized we communicated to them several passages from the Diary of Hopedale, giving an account of the conversion of their countrymen, which were heard with great attention, and much emotion. At the conclusion, we knelt down, and entreated the Lord to manifest His love and mercy to us here, in the same gracious manner as in other places.

On the 2d, at a similar meeting, the salutations of the conference of Elders of the Unity, and of the Society in London, as contained in their last letters, were given to them, with some account of the state and progress of other Missions. They expressed in a very lively manner, their thanks and love to their dear Brethren across the great water; and when afterwards some verses were sung, most of them burst into tears. To see the various proofs of the work of the Spirit of God in their hearts, excites us to praise and adoration, at the feet of our Lord and Saviour.

About this time, the Esquimaux had rather scanty fare, as there were no seals to be caught. But on the 16th and 17th,

these creatures again appeared on the coast, and several whales entered the bay of Kivalek. The latter escaped, as our people had not provided the necessary tackle to catch them; but on the 18th, having lent them some seal-nets, they made a trial to catch seals with them. At Ikkerasak, where the seals are said to be in greater numbers, our people were successful with the nets, and brought a large quantity of provision home. In the following days also, by the same mode, a great many seals were taken. As the families of those employed remained here, the daily worship was well attended.

In the beginning of December, the before-mentioned epidemical disorder began to spread, and towards the middle of the month, most of our people were seized with it. We had our usual fears, lest any in their distress should be prevailed on to betake themselves to the foolish sorceries of the heathen.

In the night of the 20th, a man, called Pamijok, living on our land, being seized, sent to Kivalek, for the noted sorcerer Uiverunna; but Joseph having heard of it, came immediately to inform us. Finding himself betrayed, and knowing our disapprobation of such wicked practices, he packed up his things on the day following, and moved to Kivalek, to try the effects of Uiverunna's tricks upon himself and his aged mother. We were grieved to find that Satan still keeps his hold, and continues to infatuate the minds of the heathen around us.

Towards evening, a very affecting occurrence took place. Kullugak's two wives died, the last but sixteen hours after the first, and left him with four small children, and their grandmother, in a very deplorable and forsaken condition. As to the two women, we have hopes that they have not heard the gospel in vain. They came to us during the summer

mer with their husband, from the heathen; and we soon rejoiced to perceive a manifest work of the Holy Ghost in their hearts, insomuch that, of their own accord, they came and declared that they would belong to Jesus, confessing their former wicked and sinful course with great contrition. They cried also unto the Lord to have mercy upon them, and forgive them all their sins; and we had hopes, that they would have proceeded in the way of life and peace. Both testified in their short illness, of their only hope in Christ their Saviour; and that if they should die, they trusted He would receive them in mercy. They likewise begged that hymns might be sung, treating of the hope of believers to see the Lord in glory, and while they were able, they joined with fervency.

All who could possibly creep to the church attended the celebration of the Christmas-season, and with us adored our incarnate God and Saviour. We also closed this remarkable year with them, praising and blessing the name of the Lord for all his mercies, and commending ourselves, with all his people on earth, to his pardoning love.

In 1805, two became partakers of the Lord's Supper; two adults and one child were baptized, and four persons admitted as candidates for baptism. Nine persons died on our land of the prevailing disorder; two families moved from hence to Hopedale; but nine families have come to live on our land; four of them have retired for the present for fear of illness. Our small Esquimaux congregation consists of thirty persons, besides whom, thirty-nine are living at Okkak, and are under instruction. In all, 69 persons.

A LETTER,

A LETTER,

FROM THE CHRISTIAN GREENLANDER, TIMOTHY, AN ASSISTANT AT LICHTENFELS,

TO THE

BAPTIZED ESQUIMAUX IN THE THREE SETTLEMENTS OF THE UNITED BRETHREN,

ON THE

COAST OF LABRADOR.

(N. B. This Letter has been alluded to in the preceding Extracts.)

MY Beloved, Ye who live just opposite to us, on the other side of the great water!

You have the same mode of living that we have; you go out in your kajaks, as we do; you have the same method of procuring your livelihood as we have. Our Saviour has given you teachers, as he has given us. Be thankful to Him that they make known to you His precious words, and all His deeds, which are full of life and happiness. I have from my earliest infancy been instructed in this blessed doctrine; for I have grown up in the congregation. When you read this, you may very likely think, that I have always lived to the joy of our Saviour, but alas, I have been, particularly in my youth, very often ungrateful towards Him, who died for me. But when this was the case, I was never happy, and I found no rest for my soul, until I cast myself at the feet of Jesus, and implored his forgiveness; and even now I can do nothing else, when I am distressed about myself, and my great sinfulness.

sinfulness. When I am in my kajak, procuring provisions, or on other occasions alone, and I call to mind, that our Saviour was for my sake nailed to the cross, and suffered for my sins, which are numberless, I acknowledge myself the chief of sinners; I then pray to our Saviour with deep abasement, and often with loud weeping. At such times, I feel that He draws nigh, and fills my heart with such comfort, that I am quite melted by His love. This is also the reason why I make our Saviour my most important object; I cleave to Him as a child does to its mother, and I will never turn away from him. Nothing is more profitable to me than the contemplation of His sufferings. Of this alone I speak to my fellow-men.

My dear Brethren and Sisters, I must still tell you, that I have been four times in danger of my life, when rowing in my kajak; for so often have I been overset when I was quite alone. When almost suffocated in the water, I prayed to our Saviour for deliverance, and He helped me, and stretched out His hands for my deliverance. Each time I raised myself up by means of the bladder; but it was God my Saviour who saved me out of these dangers. In Him I trust alone, and provide for myself, my wife and children, with pleasure. Although as long as I am upon earth, I shall feel my weakness and corruption, yet I go with it all to our Saviour, as a child does for help to its parent. I pray thus; " O my Jesus! " Thou Lover of my soul, let me feel Thy nearness, impress " Thy sufferings and death upon my heart, melt it, and " make it tender, through the power of Thy blood, and, " according to Thy good pleasure, make me well-pleasing " unto thee. Thou hast bought me with Thy blood, that I " might be saved. Throughout my whole life, will I rely " upon Thee, my God and Redeemer! I will place Thee be-

" fore

" fore my heart, as Thou for my sake, in agony and soul's
" distress, in the garden of Gethsemane, wast weighed down
" to the ground with my guilt, until sweat mixed with blood,
" forced itself through Thy body, and fell in great drops to
" the ground." At such times my heart grows warm, and my eyes overflow. This alone is able to soften our hard hearts; this I experience; and your hearts cannot be subdued and softened by any thing else. You must go to Jesus's cross, for there is no other way to happiness. Take these my imperfect words to heart, which I write out of love to you, as a people related to us. Your Jonathan's words, which he caused to be written to us, we have received, to our joy; we have not forgotten them. It is very pleasing to hear such accounts. O that we all, as one people, might put in practice what our Saviour has commanded us in his word, love Him above all things, give Him joy by our conduct, and never again cause Him grief. I write and encourage the heathen in your country, of whom there are still many, to be converted to their Creator. Let them hear much of His incarnation, sufferings, and death, and relate it to them when you are with them. Remember us also, and pray for us to our Saviour. We will also pray for you, and when we do this, we shall also reap those blessings which our Saviour has promised to those who pray to Him.

I am, your Brother,

TIMOTHY.

Lichtenfels, in Feb. 1804.

EXTRACT OF A REPORT,

FROM

BROTHER CHRISTOPH. FREDERICK DENKE,

OF THE

BEGINNING OF THE MISSION OF THE UNITED BRETHREN,

Among the CHIPPEWAY INDIANS, near LAKE ERIE, in CANADA.

HAVING been on a visit to the Brethren at Fairfield, from August 18th, to September 11th, 1802, I returned to my post on the last-mentioned day, strengthened both in soul and body, and thankful to God for the favours I had enjoyed in that congregation. My companion, a Chippeway Indian, had caught a fever, and was not able to lend me much assistance; consequently the trouble and labour attending such journies, fell chiefly upon me. As we were approaching an Indian village, my companion following me, he gave a sudden shriek, which made me look back and inquire the reason. He exclaimed, "stand still, or run forwards! there lies a rattlesnake, a great evil spirit!" And truly I discovered the creature lying close by the path where I had passed. Having killed it, the Indian said; "Father, it is in vain, for after sunset it will revive again, and pursue you every where." Though I endeavoured to pacify him, he still continued looking back, full of anxiety.

On the 14th, in the evening, we arrived safe at the house of Mrs. Harsen. During my absence, some Indians, misled by the representations of evil-minded white people, had busied themselves to persuade their countrymen, that the cause of the sickness generally prevailing in these parts, could be no

other, than that they had received a teacher among them. One of these Indians had come hither to reprove Nangi, the Chief, for having brought misfortune upon his nation, by inviting me to settle in the country. Nangi asked him who had told the Indians so? and being informed that it was done by white people, he said; " Why then are the white people every-where sick, and even more so than we are? Is perhaps our teacher got among them also? Have they not their own teachers; and are not the French particularly attached to them?"

On the 23d, and following days, the Indians held their autumnal dance, a festivity observed with a view to a successful chase. Their drums resounded all night through. It cannot be described how these people are sunk in superstition, and how fast they are bound in the chains of satan. On these occasions, the sorcerers play the chief, and to themselves the most profitable, part. Oh, that the Lord would soon have mercy upon this nation!

October 5th and 6th, I was busy in erecting my dwelling, which is fourteen feet square, and was at first assisted by some of Mr. Harsen's family. But in the following days, I worked by myself, till the 14th, when I got a carpenter to help me. Owing to the frequent rains at this season, I proceeded but slowly with the building. For a covering for the roof, I went to Millesage, to strip the bark off a hut, which a young Indian had given me for that purpose. The Indians have now moved into their winter-habitations, in the thickest of the woods, where they abide for the autumnal hunt. Before they departed, most of them called upon me; and it gave me much pain, that I was not yet able to preach the gospel to them.

On the 28th, I set off, accompanied by young Mr. Harsen, for Fairfield. We had to wade through a river, the water

of

of which reached up to our middle, and was very cold, for there had been a strong frost the preceding night. We however arrived safe at Fairfield on the 30th.

November 3d, I took the opportunity of returning by a vessel sailing down the river St. Clair, and arrived again at my home on the 9th. Soon afterwards I was taken ill, and my disorder assumed the appearance of a low fever; however, by God's blessing I recovered.

The 22d, I got again some assistance in building my house, and was thus enabled, though still very weak, to carry up the chimney, and plaister it on the outside. Once, while I was standing on the bank of the river, an old woman came sailing by. On seeing my house, she stopped and said; "This is not only *your* house, it is also mine, for I shall likewise come to church, to hear good words. But this house is too small, if we all come, for there are many of us, who intend to come." I exerted my whole strength to get it finished; for in my present dwelling, where kitchen, parlour, and bed chamber are all in one, I cannot meet the Indians; and I long to speak with, and declare to them the word of Life, and the love of Jesus, though still with a stammering tongue, in hopes that the Holy Spirit himself will explain it to their souls. I have indeed made several attempts to converse with them, by means of an interpreter, but, to my sorrow, have hitherto found it impracticable.

On the 27th, my house was so far completed, that I could move into it. I dedicated it in fervent prayer to God our Saviour, beseeching Him to enable me to proclaim His precious gospel, with a warm heart, to the heathen; to make them willing to receive it; and bless it for their eternal salvation. May He in mercy cause this house to be a place, in which souls are gained for Him, and grant the preaching of the gospel to produce rich fruit to His name's glory.

There are three Indian hunting-huts at the distance of about half a mile from my house. Opposite to me, on the other side of the river, about a mile from the bank, stands Mrs. Harsen's habitation. The other white people live three miles off. Thus I live here alone, cut off from all human society, in the midst of a wood. Wolves, foxes, and wild cats approach my dwelling every night, of which my dog faithfully gives me warning: foxes, weasels, owls, hawks, kites, and different kinds of ducks, are found here in great abundance. I have already discovered fourteen species of ducks, some of which, however, are not eatable. Musk-rats and badgers are likewise numerous. The field-mice and ground-squirrels do much mischief. Time never hangs heavy on my hands; and during my daily work, I enjoy the presence of my unseen Friend. Intercourse with Him sweetens my lonely situation, and in the most blessed manner indemnifies me for the want of human society.

An Indian, who sojourned here, was once without my knowledge asked, why he was so much against a Teacher's living with them? To this he replied; "These are untruths, constantly asserted by the Indians. I shall certainly come to church; for I could wish to be a better man, and my children to become wise," (i. e. to receive school-instruction.)

December 8th, an Indian family arrived, and put up their tent near my dwelling. The head of the family soon visited me. I was just then busy in revising my first attempt of a translation of the narrative of our Saviour's sufferings, into the Chippeway language. In the execution of this work, I constantly take my refuge to prayer, and depend solely upon the help of God; for I have no one here, who could give me any assistance or advice, which renders it a very difficult task. I therefore improved the visit of the above-mentioned Indian,

Indian, to read my translation to him. He was very attentive, declared his great astonishment, and assured me, that he had very well understood it all. After sitting for some time with his hands folded, he rose, gave me his hand in token of gratitude, and promised to call soon again. This, then, was the first time I had the favour to proclaim the word of atonement, though in a very imperfect manner, in the Chippeway language. In these days I also made a trial to translate some hymns, and continued it in the sequel, with the gracious assistance of the Lord.

December 13th, I finished the inside-work in my house. The heat having made several cracks in the wood-work, I filled them up with clay and ashes, instead of mortar. This gives the house no bad appearance, as it in some measure hides the rough bark of the unhewn timber. If the needful materials can be procured, to cover such houses on the outside with bark, as is the manner of the French Canadians, they are thereby rendered much warmer, and the rain does not so easily wash the cement out of the seams. Having thus far completed my dwelling, I began to build a small stable, fourteen feet by seven in its dimensions. But my progress was slow; for being wholly unaccustomed to any thing of the kind, and not possessing the needful bodily strength, it required much time and various preparations, before I could place one beam upon the other, which a more expert and stronger workman would have avoided. This, and other considerations, increased my wish soon to get another Missionary as an assistant.

One evening, an Indian who was rather intoxicated, called upon me, to inquire if I had any objection to his putting up his tent in my neighbourhood? I answered, that I was always glad to see Indians near me, but they must be sober. "Yes," replied he; "and therefore I will stop this night at Mrs. Harsen's,

Mrs. Harsen's, that I may not disturb you, for both I and my wife are a little drunk; but I will certainly return to-morrow." And indeed he came the next day, with his whole family, and encamped very near my dwelling. The same day another strange Indian came and took up his abode here, to whom I could preach the gospel with much enlargement of heart. On the following day he visited me again, and was very attentive, while I repeated to him the great words. I have laid it down as a rule, to preach the gospel to every Indian that enters my house, without respect of persons. Before the end of the year, I also began to keep school with two boys, being Mrs. Harsen's grandchildren.

On entering into the year 1803, it was the most fervent wish of my heart, that it might be a year blessed by our Lord to the poor Chippeway nation; and that He would grant to me a mouth and wisdom, an humble heart filled with His love, and a renewed impression of His bitter sufferings and death; that I might thus be able to preach His precious word, though in poverty, and with a stammering tongue, yet with true fervour of soul. May the demonstration of His spirit and fire attend the preaching of His word; may He powerfully assist me, His feeble servant, and enable me faithfully to execute the work to which He Himself has appointed me.

January 1st, 1803. My neighbour, the Indian, Matchio, visited me before break of day, wishing me a happy new-year. As to-day he goes begging from house to house, I gave him something to eat, but ordered him to call again to-morrow, when I would make him a proper present. However, in the evening, he came with his wife, and I related to them the great history, that our Saviour had come into the world to save sinners. They were both very attentive, and when I had done speaking, the man for a while sat in silence, and then

then said; " I think, Father, it is to no purpose, that you tell me this great word, for I am a very wicked man, and behave always bad; besides I am already grown too old." I replied; " If indeed you wish to be better, and to be delivered from sin, then this word is just for you."

During a storm in the night of the 6th of January, which almost resembled a hurricane, I was afraid my house would be blown down, or at least the roof uncovered, which greatly disturbed my rest. Several barns and other buildings in the neighbourhood had their roofs taken off; but the Lord mercifully preserved me from any misfortune. As near the lake there are exceedingly extensive meadows, and not much wood, there is nothing to break the force of the wind, which consequently is very violent, especially from the south. Blowing from any other quarter, it cannot injure my house, being sheltered on those sides by wood. In its construction I had indeed paid some regard to the damage I might sustain from a strong south wind, by strengthening the roof with additional beams: but in spite of this precaution, the bark was loosened on one end, and I was obliged to get up in the night and fasten it, otherwise the storm would probably have carried off the whole roof.

As I could not in person be at Fairfield on this memorial-day of our Saviour's first appearance to the heathen after his incarnation, I was much there in spirit; and oh, with what ardour did I wish, at the next celebration of this important day, to behold some Chippeways, who from the heart praise God our Saviour, that He has also appeared unto them as their Light and Consolation. The day after, my Indian neighbour called upon me, and heard again the precious gospel. He was this time still more attentive than the last, and expressed great pleasure on hearing me sing some verses at the close, treating of the sufferings of Christ. I feel grateful for

my

my acquaintance with this Indian, for this reason also, because by every conversation with him, I learn something new in the language. He has such a gift of explaining an unknown word to me, that I soon gain a complete knowledge of its proper meaning. Among the Chippeways there are not, as among the Delawares, any to be found who understand English and French, and might thus serve as interpreters. The just-mentioned Indian grows more confident towards me, and promises often to repeat his visits. The 10th, he went to hunt musk-rats, for which the present is the proper season, as the rivers and morasses, on the banks of which they build their nests, are frozen. Some of the habitations of these animals are considerable in size; they are made of rushes and other water-plants, in the form of a haycock. The usual method of taking the rats, is by piercing the nest with a pike, and thus killing them; they are sold at two shillings a-piece. Two or three of them generally live together in one habitation. There are some nests very near my dwelling, and last year I caught five. When fat, they are not ill tasted, and the Indians eat them. I have eat them myself; as indeed I have done many other things, to which I formerly had an aversion, as dogs, hawks, owls, &c. which can scarcely be avoided; for it is certainly incumbent on a missionary to gain the confidence of the savages. Now if, when he visits them, they happen to be eating, which they do the whole day when they have plenty, they directly offer him to partake with them: and if he declines joining with them, whatever their meal may consist of, they consider themselves despised by him.

The 19th, a respectable Indian, the widow of a white trader, with two other women, and two young men, arrived here. I embraced this opportunity of preaching to them the word of God. The widow was very attentive and devout; and

and her declarations were of that nature, that I have good reason to hope, that the words she heard will not remain without fruit.

That same evening a strange Indian called, and requested night-lodgings. I granted his request, both because I am here for their sakes, and because I thereby gain an opportunity to recommend to a poor heathen the gospel of Salvation. He was an attentive hearer of the word, and at the close, said; "I thank you, Father, and rejoice, that I have so well understood every thing."

I now begin to see more clearly, why it was ordered that I should winter *here*, and not on the upper part of the island, for there I should probably not get to see one Indian during the whole winter; and thus the chief end of my coming hither would not be answered.

On the 22d, I ventured to cross the river, to visit Mrs Harsen senior, who was indisposed. For this purpose it is necessary to be provided with skates, for without them it is difficult to get over the broad river, the ice of which is as smooth as a looking glass. The water is uncommonly clear, and the depth fourteen fathoms. Near my dwelling the water is free of ice, and is now constantly frequented by fourteen sorts of ducks. It is a loss to me that I have no gun, otherwise I might shoot one now and then, for food.

After my return from Mrs Harsen's, I was visited by a Half-Chippeway woman, of French extraction, and of the Roman Catholic religion, an inhabitant of the upper colonies; but, owing to the peculiar dialect of the French Canadians, I did not completely understand her, and desired her to call at Mrs. Harsen's. The purport of her visit was to inform me of the following circumstance: "One of her Indian friends, who had visited me, and with particular attention heard the gospel, had called at her house, and

seemingly in deep meditation, sat down. Being asked what he ailed; and whether some sickness, or other misfortune had happened to him? he replied, "That he had been with the "Teacher, who had told him good and great words; which, "though he had well understood them, had made him sick "to the very heart." The woman inquired farther into the matter, and he told her every thing he had heard. She confirmed all, adding; "That their priests told them the very same; and that they were indeed great words, and worthy of all acceptation." This relation filled me with gratitude to our Saviour, for this first trace of the work of the Holy Spirit among these Indians.

On the 25th, I again crossed the river, to inquire into the cause of the repeated absence of my scholars; and was informed by Mrs Harsen, that it was too troublesome to her and her daughter to send the boys: she therefore requested me to give up the school. I had no objection to it for the present, having abundance of other work in hand.

On the 26th, while cutting wood, I had the misfortune to have a piece fly against my left temple. It however had no other bad consequences, than anew to render painful, the hurt I had received at the powder-explosion. (See Periodical Acc. vol. iii. p. 190.)

Mr. Harsen jun. having borrowed my measuring line, to ascertain the breadth of the river from their house to the opposite bank, found it to be 102 rods.

February 2d, a young Indian from the banks of the Huron river, near the place where New Gnadenhutten formerly stood, arrived here, and staid some hours with me. He declared, that he did not understand the words I told him; he did indeed hear, but his heart could not comprehend them. I replied, if he heard them often, they would gradually become more intelligible to him; for they were also meant for him.

him. He then requested me, that I would write him a copy of the numerical figures, that he might get them by heart.

On the 4th, being obliged to cross the river on some business, I almost had my ears frozen. The day after, the Indian, Niganiga, who visited me last month, came again, and staid over-night. I had a very pleasant conversation with him; for, as he assured me, he had come hither with no other view, than again to hear the great word: He said; "Ever since I heard this great word from you, my Father, "I have slept but little in the night," (and night, with the Indians, is the chief season for reflection,) "but meditated "much upon that word. When I was in company with "other Indians, I attended not to their stories, but hung "down my head, and thought only on what you had "told me of the Saviour of men, and His sufferings. Some-"times this thought rushed into my mind: Who knows "whether it be true! But my heart immediately replied; "Yes, it is true. Therefore I am now come to you to "hear more." This good Indian, as I afterwards heard, has been as a child baptized by a Roman Catholic priest; and he is one of the few to whom, by the grace of God, I have proclaimed the love of Jesus with impression. Thus I find confirmed, what our venerable Brother David Zeisberger, once wrote to me; "If the Indians are only brought to reflect on what they hear of Jesus, much is already gained for our Saviour."

On the 6th, in the evening, the just-mentioned Niganiga came again, and brought an Indian from Sagina with him. Both staid all night with me. The following morning the former, after having accompanied his friend a little way across the ice, came back, and said; "Next spring, or in the beginning of summer, having first made a journey into

my native country, to Sagina, I will return and dwell here, that I may hear more of what you told me last night, namely, the great words concerning Him whose property we are, and who is the True Great Spirit, that lives above. Though the Indians say, that there is nothing in all this, yet *I know* that it is true." Would God, that the good resolution taken by this Indian may stand!

Having now been three months absent from Fairfield, I went thither on a visit on the 11th of February, to be strengthened anew by the conversation of my dear white and brown Brethren and Sisters. Having staid but a short time with them, I set off, on the 14th, to Mr. Dolson's. Here I met with some Chippeways, and one of their Chiefs, who were trading with him. I took this opportunity to preach to them the gospel of peace.

As all my endeavours to procure a sledge proved in vain, I resolved to return home on foot; and being by myself, and without a guide, went in the straightest direction possible. On the lake, I found walking at first very easy, as the ice was slightly covered with snow: but I soon came to very extensive fields of ice, as smooth as glass, which would have rendered my journey very troublesome, if I had not fortunately bought a pair of skates of Mr. Dolson. By means of these, I made, notwithstanding a heavy bundle on my back, several miles in a short time; and, after a walk of seven hours, entered my dwelling in safety, which had in the mean time been inhabited by two of Mrs. Harsen's sons.

A few days after my return, the Chief, Nangi, visited me. He was very friendly, and promised to think on the words I had told him, of the love of God in Christ. The Indians grow rather angry with this Chief, as they think it is owing to him, that the sale of spirituous liquors among them has been prohibited by the American government.

Towards

Towards the end of February, two Indians from Wabisipi, one of whom is an inferior Chief, and with them an old man, came to my house. They listened with joy to the word of God, and the old man repeated every word after me.

The Brethren at Fairfield having expressed a wish, that I would spend the Passion-Week and Easter with them, I resolved to set off thither, while the lake and the rivers were yet frozen. In this view, I brought the things out of my house to Mrs. Harsen's, for security. But on the 9th of March, the weather was so warm, that it was difficult to pass the ice on the bank of the river. I therefore went several miles across the river towards the lake, to try whether the ice would still bear a sledge, but found it unfit for that purpose. I therefore resolved to walk to the river Thames. Two of Mrs. Harsen's sons accompanied me to Muilesage, where they hoped to get something by the chase. Owing to the unsafe state of the ice, I was exposed to various dangers on this journey. Several times it broke under me, and I had often to wade up to my knees in the water. In one place the ice was scarce an inch and a half thick, and bent under my feet. The lake was open in several places, and now and then I came to rents, which were very difficult to pass, especially where the water had flowed over the ice. However, my life was preserved, and I arrived safe and thankful with my Brethren at Fairfield on the 12th day of March.

Herewith I conclude my present Diary, commending myself and the Mission among the Chippeways, to the remembrance and prayers of all friends to the cause of God everywhere.

DIARY

OF

The Brethren's Mission among the HOTTENTOTS, at BAVIANSKLOOF.

1806.

JANUARY 1st. Our church was completely filled, partly by great numbers of Christian strangers, Hottentots, and slaves. Many of them declared afterwards their thanks for the blessing conferred upon them on this occasion. Field-Cornet Grebe was likewise present, and after service selected seventeen men, who were immediately ordered to join the army. At the beginning of this year, our prospect in externals is not at all pleasant, on account of the circumstances attending the war; but we commend ourselves and the Mission we serve, to the gracious protection of God our Saviour.

3d. We spoke with our communicants, and heard many edifying expressions of thankfulness, for what they had enjoyed, both in the Christmas holidays, and at the commencement of the new year.

5th. Being Sunday, early in the morning, we were terrified to hear the alarm-guns, giving notice, that all able men must betake themselves to the Cape. We thought proper to encourage our people to set off as fast as possible, that our Government may see, that at Bavianskloof we are loyal and dutiful subjects. At half after seven, therefore, we rang the church-bell, and as soon as they were assembled, informed them of our wish, and reminded them of their duty to obey their rulers. They all promised to get ready and go as soon as possible. In the afternoon, Field-Cornet Kunes arrived here,

here, with a view to force the people to go, and was quite surprised to find all of them ready. Ten were gone already. Having called them together, he excepted thirty who were too old or infirm; fifty-four, therefore, marched off. The above ten had gone to Zoete Melks Valley, to convey a powder-waggon to the Cape; so that we have furnished sixty-four men from this place. M. Kunes now hurried on to all the farmers' houses in this district, to press waggons into the service. A hundred waggons are ordered to assemble at Field-Cornet Grebe's.

We received to-day a letter from Brother Kohrhammer, informing us of his well-being; and inclosing one from the Governor, relating to the new name of our place, and signifying his intention of advertising the new name, Gnadenthal, in all the newspapers.

6th. Being Epiphany, we had hoped to have celebrated this festival in peace, and had postponed the Holy Communion, which ought to have been held on Dec. 28th, to this day, with a view to give it more solemnity. Thirteen adults and two children were to have been baptized. But alas, the events of yesterday put a stop to all these transactions for the present. Among those to be baptized were six men, two of whom are now on their march to the army. The women are grieved about the loss of their husbands, and the minds of all our people were more or less in a state of agitation. We therefore had only a solemn meeting with the aged or infirm men, and the women and children who had staid at home, in which we communicated to them the history of the day, from the scriptures, and thanked our Saviour in fervent prayer for the mercy He had likewise shown to the heathen in this country. We likewise fervently commended those of our people, who are now gone to the Cape, to His merciful preservation in soul and body, as they may perhaps be even

called

called upon to face an enemy. Nor did we omit to offer up our supplications for our other Missions in every part of the world, and for all our congregations in Europe and America. The powerful sense we had of the Lord's presence with us filled our hearts with peace and comfort.

7th. In the afternoon, Field-Cornet Kunes came again, and took eight men of those he had before declared unfit for service, to help the farmers to drive their waggons. He also brought a newspaper, containing the advertisement concerning the new name of this settlement, of which we inclose a copy. We also heard to-day, that sixty-two English ships had arrived in the roads.

8th. Being the anniversary of laying the foundation-stone of our church, seven years ago, and of its consecration the year following, we resolved to celebrate it with all our people present, and to have the baptismal transaction, intended for the sixth. This solemn act took place at three o'clock, when four men, seven women, and a child, were baptized into the death of Jesus; two of the men, which were to have received baptism, were at the Cape. In the evening we partook of the Lord's Supper. Our merciful God fulfilled his gracious promise unto us, so that in the midst of tribulation we had peace in Him.

9th, We received a letter from Governor Jansen in which he expresses his entire satisfaction with the corps of Hottentots from Bavianskloof, and a wish that he might get more recruits from our part of the country.

10th. We began again to keep our schools and daily meetings, in the usual order.

12th. In the afternoon, those Hottentots who had been marched from hence to the Cape on the first firing of the alarm-guns last Sunday, returned, and informed us that they had all been dismissed. Seventeen who were formerly among the ranks, had likewise received their discharge.

15th. Some

15th. Some women returned from the camp, of whom we inquired, whether they had seen Brother Kohrhammer? They said, that they had left him well at the Vineyards. We have taken pains to know how he may have fared during the present troubles, but have not received a line from him.

16th. We were visited by an English gentleman, resident at Stellenbosch, who had remained in the country, ever since the restoration of the colony to the Dutch, in 1802.

18th. Three of our men returned: they had been taken prisoners by the English; and, as they were not willing to inlist with their troops, they gave them passports to return home.

19th. The whole country was refreshed by a plentiful shower. The drought has been so great, that not only all the grass in the fields is withered, but we could hardly keep the fruits in our garden alive. Our mill had stopt for want of water, and we were obliged to send our corn elsewhere to be ground. We offered up public thanksgiving in the Litany for this most seasonable relief. Two Hottentot soldiers, belonging to Schwellendam, came hither to-day, one of whom was wounded, having a ball in his shoulder-blade yet unextracted. They begged leave to rest here a few days. A child was baptized to-day, by Brother Marsveld, at the earnest request of its parents.

20th. The rain continued very heavy all day. A widow, Mary, departed this life happily. She was baptized by Brother Schwinn, in 1804, during a fit of illness, and since that time has walked in communion with our Saviour. The Sisters visited her frequently, and were always edified by her conversation. She was once asked, whether she was afraid to appear in the presence of God? to which she answered, "O no, I rejoice that I shall soon see my Saviour face to

face." In this disposition of heart, and full of child-like resignation to His will, she continued to her last breath.

23d. One of the baptized, Mark Brongen, departed this life unexpectedly. He had been in the evening-meeting, and went apparently in good health to bed. Towards morning he waked his wife, but could not speak to her. She offered him some water, but he was not able to drink it, and soon after expired. She came immediately to tell us that he was dead. Supposing that he was only in a fainting fit, we used every means in our power, to recover him, but in vain. In the afternoon his body began to swell, and it was supposed that he was killed by the poison he frequently swallowed, to keep himself in readiness to help others; for he was the most skilful practitioner here, in the art of curing people bitten by serpents and other venomous creatures. To be able to do this, they accustom themselves to take poison; and thus can bear a great dose without harm. His loss will be severely felt in this particular, as he was very successful in his practice.

We received to-day a letter from Brother Kohrhammer, eighteen days old. He gives us an account of an English fleet having arrived at the Cape, upon which all the troops in camp marched towards the coast. He had moved into the Colonel's house, where he was left in charge of his goods.

24th. Was the funeral of Mark Brongen. He was baptized in 1802, by Brother Marsveld. At first his walk was not so steady as we could have wished; but of late there appeared a real work of God's grace in his soul. When, a few days ago, we spoke with all the baptized, he was very unreserved, and said, that he often entreated the Lord to deliver him from every thing that was displeasing in His sight, for it was his heart's wish to live alone for Him.

26th. The

26th. The two men above-mentioned, (See 6th,) received holy baptism, as likewise three children. Towards evening, twelve Hottentot soldiers arrived, eight belonging to Schwellendam. Aaron Norman, one of our people, told us, that when they received their discharge from Capt. Leseuer, Brother Kohrhammer was with the officers, and well.

28th. A great many discharged Hottentot soldiers came hither, and begged to rest a few days. Some wished to have leave to live here, but we advised them for the present to go to their respective homes.

29th. As we have now a considerable number of Hottentot children here, who have learnt Dutch, we resolved to give them an opportunity of speaking with us concerning the state of their souls, by calling upon us singly. We were much pleased with their simple declarations, that they would give their hearts to our Saviour, and be obedient to Him in all things.

30th. We received letters from Brother Kohrhammer. He informed us, that as the colony was now again in the hands of the English, the Hottentot corps had been dismissed; and requested, that we would send waggons to fetch him; for which purpose he inclosed a passport from the English governor.

To-day we yielded to the pressing request of fourteen Hottentots, and permitted them to live on our land. We represented to them, that unless they sincerely meant to believe in the gospel, and devote themselves to our Saviour, they would find the rules of a Christian congregation intolerable, and not be able to live in conformity to what the word of God demands. But they persisted, and said, that they had no other view, but to be truly converted to Jesus, and could not again mix with the heathen.

31st. We had a conference to consider of the state of all our people, having spoken with each of the communicants and baptized. We rejoiced to find that the Holy Spirit continues to explain to them, more and more, the things of God; and even such, of whom we have hitherto believed, that they did not bestow much thought upon themselves, seem to have been awakened anew. They acknowledge their sin, and total depravity by nature, and long to become partakers of salvation, through the blood of Jesus: that He loved them unto death, and shed His blood to redeem them, is a doctrine precious to their souls. For that mercy, that He sent His word to them also, they express the greatest gratitude. Some declared their earnest desire to be restored to their first love, and their sorrow that they should so little show their sense of our Saviour's love to them in their whole walk, &c.

February 1st. We partook of the Lord's Supper. Eight Hottentots were spectators, previous to confirmation next month, and seven as candidates. It was to us all a season of much comfort and refreshment.

2d. Several farmers attended divine service, and two children were baptized. In the evening, two waggons set out from hence, to fetch Brother Kohrhammer and his family from the Hottentot camp.

3d. We received letters from him, describing his situation after the capture of the colony by the English. They were dated January 22d.

4th. Twelve persons obtained leave to live on our land, after promising to demean themselves according to our rules.

5th. One of the people attending the waggons going to the Cape, returned and reported, that one of the oxen had died, and two more were unable to proceed; upon which we borrowed

borrowed other cattle, and sent them with him. The poor creatures are almost perishing for want of proper food.

6th. The Sisters were all employed in drying peaches. It is remarkable, that this year the baboons have not descended from the mountains to visit our garden, which they always used to do in troops. Having been frequently fired upon, they seem to forsake us, and to visit the crops of our neighbours, on the other side of the hills. But we have suffered more than ever from various sorts of vermin, caterpillars, locusts, and a species of ground-fleas, which, if not prevented, devour all kinds of garden-stuff quite to the ground. There is likewise a bird not unlike a starling, which does much mischief, by picking the fruit from the trees, and flying off with it. They are particularly fond of figs and grapes, and are very bold, always returning immediately, though one or more of the party are shot.

9th. We had a large proportion of white people at church. Last night one of our women met with a very providential escape. She was lying asleep, when a large serpent waked her by crawling across her face and body. She lay quite still, fearing to stir, till the animal had retreated, without injuring her. She now came, and expressed great thankfulness to God for her preservation, in which we cordially joined.

12th. Brother Kohrhammer arrived with us to our great joy. His abode at the camp has been attended with many remarkable circumstances, of which he himself has sent a report to Europe.

19th. Was the confirmation of the above-mentioned eight candidates for the Lord's Supper. They were deeply affected, and the whole congregation received a renewed impression of the love of Jesus, and the importance of being called to belong to his people. When we spoke with our communicants,

communicants, we found them in such a state of heart, that we could rejoice over them. Their declarations were those of poor sinners, depending alone upon their Saviour, and hungering and thirsting after His righteousness.

21st. We received a letter from the Landrost, regarding the consumption of corn allowed by Government. The order of last year has been confirmed, and three sacks are allowed each man *per annum;* which is about three quarters of a pound per day.

22d. We celebrated the Lord's Supper. The eight newly-confirmed persons, being five men and three women, partook of it for the first time.

On the 23d, a party from Cape-town attended divine worship.

On the 25th, we received a letter from his Excellency Sir David Baird, our new English Governor, informing us, that he intends to raise a new Hottentot corps, and desiring us to make it known, both at Baviaanskloof, and in the neighbourhood.

March 1st. Two men and two women obtained leave to live on our land.

2d. We read the Governor's letter to our congregation. Five children were baptized to-day. We also had the pleasure to receive a letter from the Lutheran minister at Cape-town. He writes:

" I return you many thanks for the loan of the minutes " of the conference of Lutheran and other ministers at Hern- " hut. It gave me very great joy to perceive by them, " that things are not quite so bad, in respect to the Christian " religion in Germany, as I had been led to fear; and I even " hope, that it may grow better, if but each of us, instead of " watching the failings of others, were sincerely bent upon " following the injunction of the apostle, " So run that

" ye

" ye may obtain;" and if we did not sit idle in that sphere " of action, which is appointed to each of us. May God " bless you with His grace, and with health, and strengthen " you and your faithful Brethren at *Gnadenthal;*" (a name given by Governor Jansen to the particular place at Baviaans-kloof, where the Brethren and their people dwell, meaning the Vale of Grace,) " I respect them highly, and entreat " you, to commend me to their remembrance and prayers."

About this time, several Hottentots, who have inlisted with the English, passed through our place. Two of them went formerly to our school.

7th. An aged Hottentot, called Wildboy, came to one of the Missionaries, and addressed him thus; " It is high time " that I tell you my whole heart. Our Saviour has a com- " pany here at Baviaanskloof; they are *His* children. The " devil has likewise a company, and they belong to *him.* " Among the latter, I am the oldest at Baviaanskloof: but I " tell you now, that I will no longer be the oldest of the " devil's company, but I will come and be the youngest in " our Saviour's company." On inquiring how long he had been here and heard the gospel? he answered; " Above " ten years." Q. Have you not heard that Jesus is come as a Saviour, offering salvation to all poor sinners? A. " Yes, " I have. It is that very word that follows me every- " where; and I believe that Jesus is greater than the devil: " therefore I bid farewell to the devil's company, and beg " you and your Brethren to think of me before the Lord " Jesus, that He may have mercy upon me, and prepare me " to be a candidate for baptism." He was shortly after added to the candidates.

9th. An English officer arrived here with Mr. Teunis jun. and attended the public worship. He expressed himself much pleased with all he saw and heard, and behaved very

very devoutly during the Litany; but after the hymn before the sermon, an express came to demand his immediate attendance at Zoete Melks Valley. He rode off in great haste, and that same day marched with his recruits to Cape-town

13th. Two Hottentot soldiers came hither, and inlisted four youths, who go with us to school. One of them is baptized. Many different parties visited the settlement in these days; and on the 18th, Mr. Teunis brought an English officer, who, by his address, prevailed on twenty-seven of the inhabitants to inlist.

24th, Brother Kohrhammer suffering much from illness, we sent an express for Dr. Temple, but the latter was so ill, that he wanted help himself.

26th. We were informed that a Hottentot man, called William Brongen, who formerly lived here, but on account of his worse than heathenish conduct, and murderous designs against his own brother, was sent away, had fallen from his waggon near Cape-town, and both wheels passing over his body, he was so much hurt, that he lost his life. However, the Lord, in mercy, granted him time and grace to repent: he confessed his sins and cried for pardon, saying, that he deserved it all. The sudden death of his brother Mark, (January 23d,) had greatly disturbed his mind; and his conscience being now awakened, he turned with prayer and tears to the Lord for mercy. We trust, he has been snatched as a brand out of the burning. His father was present, and was commissioned by him to tell us, how sorry he was for the grief his bad conduct had put us to, and that he earnestly begged our forgiveness.

27th. An Hottentot couple was married in our church.

April 1. A slave, living about three day's journey from hence, sent us a dollar, desiring that we might distribute it among

among the cripples and lame people. This man is earnestly seeking for salvation, and has frequently been here. He used to stay during the whole of the Passion-Week, but is now prevented from coming by illness. He begged us to pray for him. The Passion-Week was celebrated in the manner usual among us; and on Maundy-Thursday, we partook, in the Holy Communion, of the Lord's body broken, and his blood shed for us, for the remission of sins; remembering with heartfelt compunction, the bitter agony and death of our Saviour. Several were present as spectators, and one was re-admitted.

In the evening, some visitors confirmed the news we had already heard, that it had pleased the Lord to take home to to Himself, our venerable friend Mr. Schmidt, at Cape-town. He was near eighty-four years old, and always approved himself as a most faithful and hospitable friend to our Missionaries.

5th. On Easter-eve, a large company assembled, to attend the Easter morning-service. In the afternoon they left us, except Field-Cornet Grebe and his family, who spent the following day with us.

The English officer who had been here on the 18th ult. returned to-day, and informed us that all the recruits from Zoete Melks Valley would march through our place, and spend the night here. We were sorry for it, especially since we had already seen many of them here during the holidays, who came to see their friends.

Having received the bounty-money, they went to the farmers, bought wine and brandy, and got drunk. They likewise seduced some of the inhabitants here to drink with them, insomuch, that it occasioned disturbance, at a time when we most wished our people to have their minds di-

rected to the important subject of our Lord's death and resurrection. In the afternoon the whole corps arrived, consisting of 150 men, and about as many women and children. They spent the night in a riotous manner, and marched off in the morning. The officer followed about nine o'clock. We had indeed hoped to celebrate the Passion-Week and Easter more quietly, and exceedingly lamented the scenes we were obliged to witness; but we could only pray to the Lord, to prevent the seed of evil which Satan had endeavoured to scatter among our people, from springing up, to the detriment of their souls.

10th. We sent again for Dr. Temple, Brother Kohrhammer continuing in a very poor state of health. He visited us on the 12th and 19th, and God blessed the means for Brother Kohrhammer's recovery.

20th. We had a meeting with those who since Easter had been baptized, or admitted to the Holy Communion, at which we exhorted them, to walk worthy of the grace bestowed upon them.

21st. Two officers arrived by order of General Baird, and inlisted twenty volunteers from hence and the neighbourhood.

30th. Being in our congregations, the memorial-day for the widows, Sister Rose invited all the widows residing here, who are communicants, fifteen in number, to her room, and had very pleasing and profitable conversation with them, concerning the disposition of heart in a widow, whose trust and hope is in the Lord. The other European Sisters joined them; and, on going away, each of them received a piece of bread.

May 4th. A Hottentot woman, who lives about an hour's walk from hence, came to us, having just recovered a little from

from a very heavy illness. She expressed her earnest desire to find peace and pardon with God: and added, "O pray "for and think of me, for I assure you, that nothing but the "anguish of my mind, could have made me creep hither in "my weak state of body."

7th. Sister Kuehnel was suddenly seized with an inflammation in her eyes. We were alarmed, and sent for Dr. Temple, who staid with us till she recovered.

11th. Several strangers were present at church. Among them was an English gentleman, who arrived lately, and took particular notice of every part of our establishment. He seemed much pleased, told us his name, and that he was acquainted with several Brethren in England, giving us their names. From his manner and conversation we gathered that he was a lover of the gospel and of the kingdom of our Saviour. On the 12th, he left us with expressions of sincere friendship.

14th. To-day, one of our baptized Hottentots, Philip Titus, departed this life happily. He was baptized the 2d of April, 1804, by Brother Marsveld; and we are able to declare, that, from that time, he approved himself as a child of God, by which he not only gained the esteem of his countrymen, but was much respected by the neighbouring farmers, one of whom supplied him with necessaries during his illness. Towards the end of last year he was afflicted with a dropsical complaint, and suffered much pain. All of us visited him frequently, and endeavoured to apply every thing in our power to mitigate his sufferings. We always found him humble, yet full of joy and peace, stedfastly looking to Jesus, and rejoicing in the prospect of a happy eternity in the presence of his Redeemer. But great as our satisfaction in regard to this dear man was, so great was our

grief on account of the conduct of his wife Rachel, who not only neglected her poor helpless husband in his illness, but even ran off with a Dutch deserter. About eight days before her husband's decease, she returned, and entreated his forgiveness for her unfaithful conduct. He assured her of the same; after which, to the surprise of all our people, she tended and nursed him with the greatest assiduity. Shortly before his departure, one of the Missionaries was called, who offered up a fervent prayer, commending his dear-bought soul to his God and Redeemer. Mention being made in the prayer of his wife and children, who were commended to the mercy and protection of our Heavenly Father, the poor disconsolate woman began to weep, groan, and tremble all over. Before the Missionary had concluded, his soul went over into a blissful eternity, his wife closing his eyes amidst loud weeping. God grant that her repentance may proceed to real conversion of heart.

In these days we spoke with all our communicants. One of them said; "I used to feel much malice against others, "and found that thereby I lost sight of our Saviour, and suf- "fered damage in my soul; but since I have had the "grace given me, to know that this is a great sin, I call "upon our Saviour to help and deliver me from it, and he "has changed my disposition."

Another observed, that she could not speak as she felt, but added; "My Saviour's bitter sufferings and death are "in my thoughts, and He stands before my eyes, as though "He were now crucified for me. I therefore rejoice, "that I have the favour to be admitted to the Holy Sacra- "ment, &c."

"A third said; "When I hear the cock crow in the "morning, I can't help thinking of our Saviour, how he at

"that

" that time stood accused before the tribunal, when Peter " denied Him, and it makes me weep. I see him crucified " for me. O how do I thank Him that He has sent us " teachers, to make us acquainted with these things, and " show us the way to salvation. I have no words to ex- " press my thanks, &c."

One of the communicants with much sorrow declared, that he not only felt himself drowsy and lukewarm, but was grieved to see his heathen countrymen sinking in the mire of sin and drunkenness, fighting and whoring, and practising every vice; and that he was afraid God would have patience no longer, but punish such despisers of His word, and take their teachers away, as He had done formerly. We endeavoured to comfort him, by telling him, that we prayed earnestly and in faith to the Lord, that He would tread Satan under our feet.

On the 17th, we had a blessed enjoyment of the Lord's Supper.

18th. Several white people were at church, and among them an English officer, whose servant, a mulatto, knows our Brethren in Jamaica. The officer seemed much pleased with his visit.

22d. The wind rose to such a pitch, that we began to fear for the safety of our dwellings, but God preserved us from all harm.

24th. Being Whit-Monday, we had a baptism of four candidates. One of them, William Braunige, was an old Hottentot, who, on the arrival of the Brethren at this place, came from the borders of Caffraria to hear the word of God. He said; " In the beginning my heart was open, but by " degrees, and after I had been admitted as a candidate, I " relapsed and fell into all kinds of heathenish abominations.

" I roved

" I roved from place to place, but found no rest in my soul, " though I almost entirely forgot all the good things I had " heard, &c." Another of them, Dam Kochekraal, said; " When I first heard that teachers were come to my nation, I " said to my Baas, (master) " I must go and hear the words " concerning the great God, who made heaven and earth." " My Baas answered; " You may go, but with those " teachers you will die of hunger." I replied; " That, " Baas, is impossible, for God, our Creator, will not suffer " any of us to perish; for He has made us, and will have us " to know Him," &c.

We had the pleasure on Whitsunday, to receive a letter from Mr. Disandt, at Cape-town, inclosing one from Brother Bonatz, informing us, that he had arrived with a Danish ship in False Bay, and desiring that we would send to fetch him and his company. No previous information of any assistants coming from Europe having reached us, we were most agreeably surprised at this news; and Brother Kuehnel immediately resolved to go to Cape-town, and bring them hither. Having been favoured with some rainy and fruitful weather, our Hottentots were very busy in preparing their grounds, and sowing corn. But most of them being too poor to buy, and having no corn to spare, we lent them a certain quantity, to be returned after the harvest.

June. The swelling of the rivers had prevented our neighbours and others from visiting us for some time; but as the waters had now abated, several white people attended divine-worship on the 1st.

5th. We received a letter from Mr. Kicherer by commission of a gentleman at Stellenbosch, desiring us to assist in appointing postilions for the use of the districts. We were obliged to represent, that all those people here, who might

might have suited for such an employ, were already inlisted.

8th. We had the very great pleasure to welcome our dear Brother Bonatz. A great number of Hottentots went to meet them, and expressed their joy at their arrival. We cannot express what we felt to see this dear company, and to receive letters and accounts from Europe.

9th. In a meeting of the whole congregation, they were introduced to our people; to whom we represented the love and care of our European Brethren for them, in sending again teachers to them. The congregation expressed their gratitude more with tears than words.

10th. We received the painful intelligence, that one of our baptized, Christian Trompeter, at the camp at the Vineyards, had died, in consequence of eating wild almonds in a green state, when they are very poisonous. He was baptized on the 22d of July, 1804, by Brother Kohrhammer, and always demeaned himself as a Christian, walking worthy of the gospel, to his end.

11th. Brother Bonatz met the children, and read to them a letter written by the children at Zeist, in Holland, to them. They heard it with great attention, and came afterwards to thank him for it, and to bid him and his company welcome.

14th. We had again reason to be thankful to the Lord, for his goodness to our communicants, on speaking with them previous to the Lord's Supper. But as there always will be a mixture of joy and grief, so now we were under the necessity of excluding two candidates for baptism, on account of gross offences.

22d. A very disagreeable occurrence took place. During the absence of one of our communicants, a little boy broke

broke into her house and stole a loaf. The poor woman went immediately to the house of his parents to recover her property; but, instead of making any restoration, the parents and two eldest sons fell upon the woman, and beat her most unmercifully, so as almost to kill her. She had several deep wounds in her head, and one of her fingers broken. On examination, it was found, not only that the boy was the thief, but that the parents and their two eldest sons had set him on, and parted the loaf. We punished the little boy, and reported the case to the Field-Cornet Grebe, who happened to be here. He ordered the father and eldest son to be well whipped for theft and cruelty. The other lad escaped, and the mother pretended to be very ill. But their share of punishment is yet reserved for them. Unpleasant as this affair was to our feelings, we thought it our duty to bring such base and cruel people to condign punishment.

27th. The Field-Cornet Grebe wrote us word, that his Excellency, General Baird, intended to be with us on the 29th, with a retinue of thirty persons. We did every thing in our power to give our new English Governor the best reception. The Brethren Bonatz and Kuehnel, went to meet him, and were kindly received by him. He did not, however, reach Baviaanskloof in time for the public service, although we had postponed it an hour on his account. He arrived about twelve o'clock with only six persons in his company, having left the other part of his retinue at Zoete Melks Valley.

As soon as they sat down to dinner, the school-children came forward and sung some verses, expressive of their best wishes for the new Governor, which gave him and his company great satisfaction. After the children had retired, all the men in the settlement stepped to the door of our dining-room.

dining-room. His Excellency asked what this meant? and being informed that they came to bid him welcome to this country, he rose and went towards them. One of the communicants, Adam Verdyn, stepping forward, addressed him to the following effect; " My countrymen are here, to " thank Almighty God, that He has brought you safe " across the great ocean, and to wish you all prosperity and " blessing in this country. My nation commends itself to " your favour and protection, and promises all obedience " to you and your Government, and that we will be faithful " to you in all things, &c." This address was delivered in three divisions, each of which was translated by Mr. von Rhineveld into English. The Governor expressed much satisfaction, and ordered Mr. von Rhineveld to thank the people for their affectionate declaration, and to assure them of his favour and protection. He afterwards took particular notice of an old Brother, Jacob Akink, who cannot speak Dutch, but still uses the click of the tongue in his own language.

Another Hottentot was his interpreter; and thus by means of three languages, his Excellency conversed some time with old Jacob. The latter described in simple but energetic words, how the love of the gospel had brought him from a great distance to this place; and added, that now he had found rest unto his soul. The Governor then went to see the church. As he was soon going to leave us, the bell was rung, and the congregation immediately assembled, when some hymns were sung, to the great satisfaction of his Excellency, and the whole company.

After taking a view of the settlement, the Governor left us, with expressions of great good-will towards the Mission. The Hottentots seemed to revere him as a father. The Brethren Bonatz and Kuehnel accompanied him part of

the way. On the road the latter experienced a merciful preservation of his life, his horse falling with him and upon him.

On opening the poor's box in the church, we found, that the Governor had bestowed a generous donation upon our poor.

From February 1st to the end of June, five adults and seven children were baptized, seven became candidates for baptism, two for the Communion, and nine have been admitted to the Lord's Supper. Three have departed this life.

We commend this congregration of believing Hottentots, and ourselves, their servants, for Christ's sake, to the love, remembrance, and prayers, of all our Brethren and Sisters, and friends every-where.

(Signed) JOHN PHILIP KOHRHAMMER.
J. G. BONATZ.
HENRY MARSVELD.
J. CHR. KUEHNEL.
DANIEL SCHWINN.

VARIOUS ACCOUNTS.

Extract of a Letter from Brother C. G. SCHNELLER, *in* ST. KITTS, *dated Jan.* 26, 1807.

"YOU may have heard before now, that it has pleased the Lord to take home to himself, on the 12th of December last, our beloved Brother, EUSEBIUS WILLIAMS. A large company, both of white people and negroes, attended the funeral. My mind was deeply affected with sorrow for the loss of this valuable young Brother, while I delivered the funeral

funeral discourse. Both the Missionaries and all the members of our negro congregation, had gained great love and esteem for this dear Brother. His discourses in our church, and his exhortations to our people in town and country, were accompanied with much power and unction; and his heart was full of love and humble zeal, in promoting the spread of our Lord's kingdom. He was willing to do any thing in his power to be useful in the Mission: we had therefore promised ourselves very essential assistance in his services. To gain souls for Christ was his heart's desire and delight; and such are the men we want in the service of God in this Mission. But who can know the ways and purposes of the Lord with His servants?

" After being very active in the labour among the catechumens and communicants, on the 14th of November, he was seized, on the 15th, with a fit of the malignant fever, then prevailing in the island; and on the 18th, the physician pronounced his case to be dangerous. However, the Lord heard our fervent prayers, and restored him to us, so that in a short time he could again do his duty in the church. Yet he continued to complain of weakness and frequent headaches, but always expressed a hope, that he should soon be well having been formerly troubled in the same way in England.

" December 11th, he took a short ride for the benefit of the air, and returned home seemingly much refreshed. My wife, who always behaved to him like a mother, persuaded him to take a little broth, after which he called upon Brother Procop, and conversed with him as usual, very cheerfully, when on a sudden he gave a shriek, his eyes were fixed, and he fell off his seat. The physician being immediately sent for, all possible means were tried for his recovery, but without effect. In the afternoon he was carried to his own dwelling; but though he still moved his right arm and

feet, he remained speechless, and his pulse was no more perceptible. At eight o'clock in the morning of the 12th, he ceased to breathe.

" Thus this dear and faithful Brother was taken from us, and we and our whole congregation cannot but weep over his loss. May the Lord of the harvest soon prepare and send forth other labourers, who with the same devotedness of heart, love to the negroes, and zeal for the cause, may serve Him in this place."

Extract of a Letter from Brother C. F. RICHTER, *dated* ST. JOHN'S ANTIGUA, *December* 21, 1806.

" WE arrived here on the 12th of October last, and found our Brethren and Sisters all well in health.

" We experienced immediately the good effects of the indefatigable pains taken by our dear late Brother EUSEBIUS WILLIAMS, both during our abode in London, and on the passage, to teach us the English language, by which we were enabled, without loss of time, to begin our labours, and to converse intelligibly with the negroes. This proved a great help to our fellow-labourers, as we could directly take our share in visiting the sick, and speaking with the people belonging to this very numerous congregation. We are quite at home here, and have gained a great love for our dear negro Brethren and Sisters. Brother E. Williams left us on the 22d of October, for St. Kitts. [Now follows an account of his departure, the same in substance with that just given.]

" We loved this our dear departed Brother most cordially, and you will all, no doubt, lament the loss of so hopeful and active a servant of the Lord in this Mission. We know that the Lord might have spared him to us, if it had been His gracious will, and pray to be resigned unto Him, who does all

all things well; but we feel the stroke severely, and earnestly entreat Him soon to send us a Brother equally well prepared by His Spirit, to succeed him, and to serve with the same gladness and unfeigned love and zeal."

OUR late Brother was in truth a humble follower of Christ, with whom he had found mercy and peace, and whom he knew and loved as his Redeemer. His peaceable and affectionate disposition, and the earnest desire, manifest in his whole conversation, to promote the welfare of those who were committed to his care, had gained for him the esteem and love of all who knew him in England, particularly of the scholars in the Brethren's school at Fulnec, in which he had been employed for some years as an assistant. On his arrival in St. Kitts, the negroes immediately gave him their confidence, and loved and regarded him, as a man whose whole soul was intent upon serving them and doing them good. His labours therefore, though of short duration, were attended with the blessing of the Lord, and with good fruit. In teaching Brother Richter the English language, he began already here to serve the cause of the Mission, by thus qualifying the latter immediately to enter upon the labour.

Extract of a Letter, from Brother BENJ. MORTIMER *to the Secretary of the Society, dated* GOSHEN, *on the Muskingum, February* 4, 1807.

OUR venerable Brother David Zeisberger, would have written to you, but is at present rather unwell. He is now in his 87th year. There are also living here three other Brethren who have attained to a great age, and spent their lives from their youth in the service of the Mission; Brother Jungman, 87; Brother Grube, 92; and Brother Lister, at Nazareth,

Nazareth, 93 years old. The service of our Indian Missions is very laborious, and the whole strength of a young man of healthy constitution is required for it. If persons after they have attained the middle age, are to begin to rove about in the wilderness, as occasion may require, to build houses, clear land, make utensils, and help themselves in hundreds of ways, which are not even thought of where the conveniences of life are enjoyed, they will find it rather difficult, especially if they should have a wife and children. May the Lord prepare a supply of young Brethren, and give them grace and courage to devote themselves to the work. As to what Brother Zeisberger has done and suffered, few will be found able to follow him. Thus, likewise, other of our Missionaries among the Indians seem to have had extraordinary talents and strength given them for their peculiar calling, of which Loskiel's history furnishes very striking proofs.

On Sept. 12th, 1806, was the funeral of our worthy Indian Brother, IGNATIUS. I will add a short sketch of his life.

He came as a youth to the Indian congregation, at Tschechschequannink, on the Susquehannah, *(See Loskiel's History,)* from whence he emigrated with the rest, in 1772, to the Muskingum. In 1773, he was baptized at Old Schoenbrunn, and soon after, admitted to the Lord's Supper. During the heavy trials our dear Indian congregations had to suffer in the following years, he always remained faithful to his call to the people of God. As a husband and a father, he conducted himself with exemplary faithfulness; and being appointed an assistant in the service of the congregation, nothing was dearer to his heart than the welfare of every individual belonging to it, which he promoted with zeal and sincerity. It was his greatest pleasure to serve all men, and especially the Missionaries, from real motives of gratitude.

He

He always showed more inclination to follow husbandry and the arts connected with it, than hunting; which has, we believe, almost uniformly been the disposition of the best characters among our Indians: husbandry tending to produce a regular, orderly, industrious life; and hunting, if followed up with eagerness, being commonly combined with alternate periods of idleness, dissipation, and excess.

The first years of his abode at Goshen, were perhaps the most happy of his life; and it was his full purpose, to live out here the remainder of his days, in quiet enjoyment of the spiritual good bestowed upon him. But as his family grew up, his troubles increased, especially owing to the behaviour of the female part of it. His son Henry, also, in a fit of refractory disobedience, put an end to his own existence. By this, the heart of poor Ignatius, who was a most kind and indulgent parent, was broken down with sorrow. He even grew dissatisfied and impatient, and at length removed with his family to Pettquotting. Here he soon repented of the pain and trouble he had given to us, especially to his beloved Brother, Zeisberger; more especially, when he was informed of the declining health of this venerable servant of God, whom he respected as his long-tried friend and father, he not only, with many tears, requested Brother Oppelt to ask his forgiveness by letter, but, as soon as circumstances would permit, hastened to receive a personal assurance of it. Amidst the numerous and heavy afflictions, to which he was now subjected, the word of God remained, as heretofore, his refuge, comfort, and relief. Indeed, from the time he left Goshen, his whole life was but a succession of vexations, and of wanderings from place to place. A week ago, he returned to us with his family from Charlestown, but quite emaciated and worn down. His last visits were to the Missionaries, whom he knew as his best earthly friends.

On

On the 10th, at a solemn meeting of the whole congregation, he was re-admitted, and assured of the forgiveness of all the Brethren and Sisters. He now waited with patience, but with ardent desire, to depart and be at home with the Lord. His very countenance bespoke, as it were, in legible characters, the genuine happiness of a soul, reconciled to God by the blood of Jesus, and blessed, in the most awful moments of earthly existence, with the sure and certain hope of a blissful immortality. Two white men, strangers to us, after viewing him for some time, shortly before he expired, exclaimed; "Would God we might die like this man!" Many white people also attended his funeral, and helped to bear his corpse to the grave. All who knew him could not but love and esteem him for his amiable and inoffensive manners. He injured no man willingly, obliged whom he could, and always greeted every one who came near him with the smile of sincere good-will and disinterested kindness.

From the Cape of Good Hope.

LETTERS dated January 25, 1807, mention the well-being of our Brethren there, and that the number of believing Hottentots at Bavianskloof had been increased in 1806 by fifty persons.

Owing to the weak state of health of the Brethren Kohrhammer and Marsveld, they were not able to supply the camp with a Missionary; and a Dutch Missionary, Mr. van der Ling, had been called to that station by General Baird.

EXTRACT OF THE DIARY

OF

THE MISSION AT BAVIANSKLOOF.

(Continued from p. 174.*)*

JULY, 1806. In the beginning of this month we spoke with each of our communicants, preparatory to the Lord's Supper on the 12th. We were thankful for the many proofs of our Lord's goodness towards them. One of them expressed herself thus: "I am uneasy, and not satisfied with myself. "Formerly I had some kind of presentiment of the approach "of the Sacrament-day, but this time it came unexpect- "edly upon me, when my teachers announced it at church. "This is a proof, that my heart is no longer so much alive "to heavenly things, and that I do not long so ardently "as formerly for this enjoyment." One woman was admitted a candidate.

Some disagreeable occurrences during the course of this month gave us much uneasiness. We were obliged to direct several persons to quit our land, in consequence of their unchristian conduct, among whom there were some of the baptized. These things would weigh us down, did not our merciful Saviour support us, and give us, on the other hand, many manifestations of his love to these poor people, and of that great and genuine work, begun by His Holy Spirit in the hearts of the greater number of them.

20th. An English officer called upon us. He was in search of men to assist in the artillery, but our place had already been stripped of all able hands.

On the 28th, a troop of armed Hottentots arrived, in pursuit of some deserters. A Hottentot communicant ad-

 dressed

dressed one of the Missionaries' wives thus: "I come to "tell you, that I have been all day yesterday engaged in si- "lent prayer to our Saviour in behalf of my nation. I have "complained to him of our indifference, and cry to him to "bring us back to our first love and simplicity. I beseech "you, as our teachers, to pray for us, and trust He will "hear and grant our request." She was encouraged to continue to pray for her people, for the work of God in this place, and for herself, that she may be found at all times walking in the path of life; for if every one would examine their own hearts, and return to the Lord, the effect would soon be perceived throughout the whole congregation.

Another Hottentot said, that last night she had not been able to stay in her house for uneasiness of mind, on account of her past sinful life. All the transgressions of her youth stared her, as it were, in the face. She was directed to Jesus, the friend of sinners, who had purchased for her the remission of all sin by his precious blood, and would deliver her from the curse and dominion of evil.

August 3d. We had a large party of visiting friends, who left us with expressions of thankfulness for the blessing they had enjoyed, in attending divine worship here.

5th. A very fruitful rain refreshed the parched ground, but it was attended with piercing cold and so violent a gale of wind, that the roof of the church was damaged, and we were obliged to employ a good many of our people, in fixing holdfasts, &c. to prevent greater mischief.

About this time, the jackalls and other ravenous creatures were very destructive to our poultry, and we caught some of these depredators in traps. The waters being every where out, on account of the continued rains, our church was not so well filled as usual, for two following Sundays.

11th We spoke with all the communicants, and were much

much pleased with the declarations made by several of them, which showed an increase in the knowledge of themselves, as weak creatures, who cannot live but by faith.

Some of the inhabitants of our place having made too free with brandy, we made diligent search, by what means they get possessed of this pernicious liquor, and discovered that it is sold to them by a neighbour, Mr. G——. We therefore resolved, that the Missionaries Bonatz and Kohrhammer, should call upon him, and request him not to let the inhabitants of Bavianskloof have any. He received the Brethren with great civility, admitted the truth of their remonstrances, and promised to comply with their request. In the sequel, he paid us a friendly visit, and we had no more reason to complain.

On the 13th, we had several meetings to celebrate this memorial-day in the Brethren's church. Two children were baptized in the public service.

23d. The Brethren Bonatz and Schwinn, went on business to the Cape of Good Hope.

24th. One of our Hottentot women, who is blind, related the following circumstances of her former life. She had four children by her first husband, who died young. She then married again, but was taken ill, and the disorder having settled in her eyes, by degrees she grew blind. When her husband perceived that she was likely to lose her sight, he took her into a desert country, not far from the Cape, and left her there, with a view that some beast of prey should find her and put an end to her existence. However, being tormented, for some time after, by his bad conscience, he came every other day, and finding her alive, gave her something to eat. At length, he led her by the hand into the wood, and there left her, quite blind and helpless. She cried to the Almighty in her own way, as well as she was able,

for she was now bereft of all expectation of human aid, being wholly without food, and tortured by excessive thirst. God, who had mercy upon Hagar in the wilderness, heard also the cry of this poor forlorn creature. He directed it so, that a Christian man strayed into the same wood, and hearing the cries of the woman, sought for and found her, and gave her a little wine in a calabash, and some bread. Thus strengthened, she endeavoured to gain some habitation, and groped her way out of the wood, crying continually for help. She was at length heard by two slaves belonging to Mr. Eckstein, who were in the neighbourhood tending cattle, and they brought her to that gentleman's plantation. Here a Hottentot took compassion upon her, and undertook to maintain her, though blind and emaciated. He has faithfully fulfilled his promise to this day. They have but lately obtained leave to live in this place. She now began to express her thanks to the Lord for all his mercies, and said, that He often comforted her by His presence, and filled her heart with joy, in the consideration of His having led her to this place, where she heard His precious word. Her only desire was to know, that her sins were forgiven, and that Jesus would be and remain her Saviour, &c. She was encouraged to cleave to Him and depend upon His faithfulness and mercy.

September 2nd. One of our communicants, Margaret Blessier, arrived here. She called upon us, and related, that as she and her company, with some pack-oxen, were crossing the fields, they saw two robbers, armed with assagays (spears), waiting for them. As they approached, one of the robbers addressed the other, and proposed to attack and plunder them. The other refused; and said, that there was a strong and daring Hottentot woman with them, who would knock their brains out. By this they meant herself; for last year, the same man had attempted to beat and rob her in a vine-

vineyard, where she had been placed as guard, but falling down in the scuffle, she had got the better of him, and given him a very severe beating. They passed the robbers under great apprehension, and cried to the Lord to protect them; and now she thanked him, that he had prevented them from doing them any harm. Our church was not well attended about this time; which is partly owing to the dearness of provisions, and the difficulty of procuring any, and partly to this, that the men are chiefly in the English service, and the women follow them to the camp. The English government however, has most kindly undertaken, not only to feed, but also to furnish the most necessary cloathing for the soldiers wives and families.

5th. We had an agreeable visit from three English gentlemen belonging to the army, who were on business at Soete Melk's Valley, but came hither on purpose to see the Mission-Settlement. They expressed their good-will towards us and our labours in the kindest terms, bought some knives made by our Hottentots, and left a present in money.

6th. The brethren Bonatz and Schwinn returned from Cape-town. They had a troublesome journey. We received also a letter from the Secretary of the Brethren's Society for the Furtherance of the Gospel in London, giving us an account of the work of our Lord in the world, especially in the Brethren's Missions. Its contents excited us to praise our Saviour for his continued mercy and favour unto our fellow-labourers every where.

Several English gentlemen visited us about this time, and attended the meetings with great devotion and satisfaction.

14th. A slave, named Adam, called upon us. He said: "When I hear you speak of our Saviour, and of what he "has done and suffered to redeem us, and that now all men, "by right of redemption, belong to Him; I ask my own "heart,

" heart, whether I also belong to Him? Oh! I remem-
" ber well the time, when the farmers always locked their
" doors, and shut us poor slaves out, whenever they read in
" God's book: but now we have leave, not only to go to
" church, but to hear the words of the great book, which
" tell us that we have a Saviour. At this news, my heart
" rejoices; and now my Baas (master) gladly permits me to
" go to Baviaanskloof. I can never thank God sufficiently
" for so great a favour."

16th. We had a blessed participation of the Holy Sacrament in our family, during which the Lord strengthened us anew by his presence, and united us to Himself and each other in the bonds of love. We adored him in the dust as the true and faithful Shepherd and Bishop of our souls.

19th. Field-Cornet Grebe brought an order from government, for all Hottentots who keep a team, to send a man with the necessary implements, and four days provision, to the great Hau Hoeck, to mend the roads. We communicated the order to our people, and sent a man as required, in behalf of the Mission-house; but there are few Hottentots now with us, who keep a team.

21st. We had again a pretty considerable auditory at church.

22d. Franzina Bodda, one of our Hottentot communicants, departed this life. She was a woman much respected, and a large company accompanied her remains to their resting-place. She was baptized by Brother Schwinn June 12th, 1797, and admitted to the Lord's Supper on July 21st, 1798. We can bear witness, that she lived by the faith of Christ, and in the enjoyment of his salvation. Whenever she spoke of his meritorious sufferings and death, and the love of God thereby displayed to a sinful world, it was the language of a humble sinner, redeemed from the

love

love and power of sin and its curse, by His blood. She lived in Christian love and harmony with her husband Christlieb, a Hottentot Captain, and had by him twenty-two children, eight of whom are still living. During her last illness, she approved herself as a true child of God, and rejoiced in the prospect of soon beholding her Saviour face to face. She delighted to hear verses sung at her bed-side, treating of the happiness of departing in faith. The peace of God dwelt in her soul, and it was truly edifying to visit her. On the 22d early, it pleased the Lord to take this dear-bought soul out of a miserable world into His everlasting kingdom, and she fell gently asleep in Jesus. We lose in her a valuable servant in the church, who performed her office there with great faithfulness, as unto the Lord, being an example to all the other servants.

28th. Mr. Teunis, junior, paid us a visit. In his company was an English soldier, who listened to the discourse at church with great devotion. We found afterwards, in conversation, that he was a native of Dublin, and a lover of the Lord Jesus. We gave him some numbers of the Periodical Accounts of our Missions, which having looked at, he begged he might be permitted to take them home, for he found his God and Saviour set forth upon every page, as the sinner's only hope.

October 1st. We began to prepare for the cultivation of our valley, which in truth may be called a wilderness. We were successful in gaining, after a few days hard labour, a considerable portion of land, which we mean to plant, this being the proper season for it.

In speaking with our communicants, previous to the Lord's Supper held on the 4th, Charlotte Joseph said: "I "am sick, both in soul and body." Being asked, whether, if her soul was now required of her by her Saviour, who had purchased

purchased it by his blood, she could willingly resign it unto him?—she rose up, folded her hands, and exclaimed, "O that "is what I delight to hear; O how I rejoice to know, that "I shall once behold my Saviour, and dwell with Him in "peace. I often seek to be alone, that I may contemplate "this great subject in His presence."

Another old Hottentot, Anna Adams, who can speak with us only by an interpreter, being asked, how she had spent her time since the last communion, expressed herself to this effect: "I have nothing to complain of but my own "heart. Our Saviour has been near me to help me in all "things, and I only desire to love Him more. I cannot tell "you, what I felt at the last communion, for I have no words "to express it; and I am afraid, that if I talk much "about it, I may lose the comfortable impression I have of "it in my heart. But thus much I can tell you, that I "rejoice greatly at the expectation I have of partaking of it "again."

Another said:—"It is clear to me, that our Saviour loves "us poor Hottentots, and will have us all to be saved, be-"cause He has again sent more teachers to us, to show us "the way of salvation. For this we can never be thankful "enough. When the first teachers came to Baviaanskloof, "and told us of our Saviour, who would graciously receive "every sinner, even the worst, I rejoiced exceedingly; but "when I applied for baptism, and was not so soon ad-"mitted as I expected, I began to think that I was yet too "bad, and must render myself more fit for it. I laboured "however in vain. But once hearing in the church the "account of our Saviour's passion and death, grace was "given me to believe that He had died for my sins also. "From that day I could turn with all my sins to Him, and "soon found that He forgives and delivers us from the power "of sin."

Thus

Thus we might quote the expressions of many others, who cleave unto the Lord, and delight in his ways, and by their christian walk and conversation are known and approved, even by unbelievers, as the children of God.

One of the communicants, Susanna, related, that she had been called to attend a female slave in Boschisveld as nurse. On the road thither, her former master met her, and with tears in his eyes, addressed her thus: "When you left me "and went to live with the Brethren at Baviaanskloof, I "wished you God's blessing, and spoke comfortable words "to you, but now I am sunk so low, that I feel no comfort "myself. My wife and children have found grace and the "forgiveness of their sins by faith in the Lord Jesus Christ, "but I cannot say as much of myself." Susanna simply related to him, how *she* had obtained rest unto her soul, and encouraged her old master to fly to Jesus, who would not reject him, but grant him the forgiveness of his sins: she added, "Men cannot comfort you, my dear Baas; but Jesus "by his bitter sufferings and death, has procured for *you* "also, salvation, comfort, and peace. I pray that you "may be made a partaker of these blessings, and then you "will be able to speak comfort to others," &c.

6th. In the evening, thunder-storms seemed approaching from different quarters, and between nine and ten o'clock, the lightning and thunder was tremendous, but by the Lord's mercy, our settlement received no injury.

8th. Some women who had received holy baptism this day seven years ago, came to our house to declare their thankfulness to the Lord, who had graciously numbered them with His people, and preserved them in His love, amidst all their imperfections. We admonished them to be faithful to the voice of His Spirit, and to keep the eye of faith steadily fixed upon Him. In the following days, Brother

Bonatz and his wife spoke with all the baptized, and found them, in general, desirous of knowing more of our Saviour and His word, and living to Him.

We continued diligently to work in the Valley, and hope to gain a large portion of provision-ground from the waste.

15th. A candidate for baptism, who had been excluded, came to a Sister, and expressed a desire to speak with her about the state of her soul. She was told, that if she would speak the truth with sincerity, she should receive every needful advice: upon which, she began to weep, and said, "I "am stript of every thing. I thought formerly that I was "very good, but now, when I look at a bird, I think it "is more acceptable to God than myself." She was asked, whether she had again fallen into her former abominable practices; but she answered with tears, "No, not in out-"ward appearance, but the anguish of my mind is great, "when I consider my past transgressions; O help me to "pray, that I may not be lost." She was told, that it was the will of God our Saviour, that she should turn to Him, and not be lost: that she should therefore make her confession to Him, and cry for mercy, and he would in no wise cast her out.

20th, and following days; we were busily employed in our new plantation, and sowed part of it with pumpkins and beans. Several strangers both from the Cape and Rodesandt came to see us.

29th. A bastard Hottentot with his wife and three children obtained leave to live on our land, having declared their earnest desire to hear the word of God and be converted. They related, that their Baas had dismissed them with these words: "I don't know the Brethren at Bavianskloof, but "so much I can tell you, that that place is the best place for "you and your children to dwell in."

November

November 1st. We partook of the Lord's body and blood in the Holy Sacrament. Eleven persons were present as candidates, two with a view to confirmation.

2d. Nine persons were baptized into the death of Jesus, six men, two women, and one child. It was a day of grace to us all, and our Hottentot congregation seemed quite to revive upon this occasion.

3d. In the morning early, some terrible thunder-storms approached us from all sides, and disturbed our rest, but God preserved us from harm. The showers we have had lately have been of great benefit to our land, in so much, that on the 4th, we had a dish of kidney-beans out of our new grounds, which is earlier in the season than we ever remember. A bastard Hottentot came to-day to request leave to live on our land, and on being asked why he wished to live here, he answered, " I have for these several years " past, always attended your church at Christmas, and " what I have there heard you speak of the love of Jesus " to all men, I cannot forget. It compels me to come again " and again, and I now wish to dwell here." We received him on trial.

5th. One of the Missionaries was sent for to an inhabitant of our place, called Joachim Haas, who appeared under great distress of mind. On being asked, why he had sent for one of us, he hung down his head, folded his hands, and said, " I am not worthy, that you should come into my hut, but " the anguish of my soul will not suffer me to rest.

Q. What is the cause of your trouble? A. I have lived " in this place so long and have never seriously considered " the state of my soul.

" Q. Have you never heard of Jesus, who is God from " Heaven, and an Almighty Saviour, and who has so often " called to you, Joachim Haas, come unto me and be saved?

 " A. Alas,

" A. Alas, this is the very thing that torments me; he has " called, but I have refused, and now feel condemned. O " pray for me, all my teachers, that I may not be utterly " lost." The Missionary in answer proceeded to explain the love of Jesus to all poor penitent sinners; and promised to visit him again. This man has been bitten by a serpent, and is dangerously ill in consequence of it.

10th. As several families have lately obtained leave to live in this place, we thought proper to hold a meeting with all the adult inhabitants, and to communicate, not only to the new-comers, but to all our people, the rules of the settlement, which we explained point for point, and addressed them seriously on the necessity of adhering to them, and maintaining strict order and discipline. We hope it will have a good effect.

13th. A father and his child were baptized into the death of Jesus by Brother Schwinn.

27th. Brother Bonatz was seized with an alarming disorder, which made us send in haste for Dr. Temple. We were much perplexed about it, and prayed fervently to the Lord, that if it were His gracious will, He would restore this Brother to health, and strengthen him anew for His service.

The weather during the last month, has been uncommonly changeable, but it has much benefited the harvest.

December 3d. Brother Bonatz had another severe attack, and we sent an express for the physician. When he arrived on the 4th, the patient was on the recovery, for which we render thanks to the Lord, who heareth the prayers of his children.

A messenger from Stellenbosch brought a requisition from the Landdrost, to send some people to help to make a road over the Fransche Hoek. We had no men, fit for the purpose, residing here at present, as all the effective men have been

been draughted for the army, or are employed in the harvest.

5th. The Field-Cornet, Peter Ditoy, gave us notice, that we had to expect a visit from the Post-master General, which accordingly took place. He produced an order from our governor, General Baird, to make Baviaanskloof or Gnadenthal a post station; and two of our people were engaged as postmen, at seven dollars per month, to carry the post-bags once a week, one to the Warm Baths, and the other to Zoete Melks Valley.

10th. Dr. Temple was again sent for, as Brother Bonatz had a relapse. The Lord blessed the means used for his recovery.

16th. An old widow, Anna Sampson, departed this life. She was baptized October 5, 1800, and her walk was quiet and exemplary. She had found mercy, and spent her days in converse with the Lord her Saviour.

19th. An unexpected change of weather took place, with severe cold, and all the mountains around us were covered with snow. These sudden transitions from heat to cold try the constitutions of Europeans in this country.

We were again much encouraged by the declarations of our communicants, on speaking with them individually, previous to the Holy Communion.

24th. A great number of strangers from all parts assembled here to celebrate Christmas-Eve, both Christians, Hottentots, and Slaves; more would have come, but for the impossibility of crossing several rivers, owing to the rains.

25th. The church was nearly filled, and the Lord blessed us with a powerful sense of his presence, while we joined in praise and adoration for his meritorious incarnation. The wife of a neighbouring farmer was particularly affected. Between us and her dwelling is a remarkably high and steep hill,

hill, over the summit of which the road lies, for it would take two days' journey to avoid it. She said: "I have been con- "sidering, why God has placed such a high hill between "you and me, when I so much wish to come often and "hear the gospel. Then again I thought; If souls are "truly hungry and thirsty after the word of life, they will "be enabled cheerfully to mount the hill, that they may "enjoy it."

26th. In the evening, two persons were confirmed for the first enjoyment of the Lord's Supper, which we partook of on the 27th.

30th. Sarah Wallu departed this life. She was baptized Aug. 13, 1804, by Brother Kohrhammer. We can truly call her a follower of Jesus, whom she loved as the Redeemer of her soul. Her quiet, peaceable, and friendly behaviour towards every one with whom she had to do, and her firm trust in, and love to our Saviour, which appeared in her whole walk and conversation, was a striking proof of the grace bestowed upon her. During her last illness, it was a pleasure to us to visit her, and to be witness to the joy and peace that filled her soul. She often said: "I am not afraid "of death, for it will bring me to Him, to whom my soul "belongs." She was much concerned about the spiritual welfare of her children, and the Lord comforted her in this respect also. She said: "My dear children will have a "much better parent in our Saviour, than they have had in "me." A very numerous company followed her remains to the burying-ground, having come hither with a view to conclude the year with us. They expressed great astonishment and pleasure at the order and manner in which the solemnity was performed. Every hour increased the number of these visiting friends of all descriptions, insomuch, that we counted about 300 Christian strangers, besides Hottentots and slaves.

Our

Our first service was at eight o'clock, and at half past eleven we met to conclude the year. Our spacious church was quite full, and the silence and devotion of the auditory was remarkable, both during the discourse and prayer, and also between the services. At twelve o'clock the new year was announced as usual with us, by the singing of that verse, "*Now let us praise the Lord*," when on our knees we adored our God and Saviour for the innumerable proofs of his mercy towards us in the year past, craved His forgiveness for our many mistakes and errors, and devoted ourselves anew to Him; commending also to His mercy all our fellow-labourers in the earth, who with us unite to extol the Redeemer's name among the heathen; and all our dear Brethren and Sisters, and friends, who love Him in sincerity and truth. The whole assembly was deeply moved, and left the church in solemn silence. Thus we entered into the new year, firmly trusting, that the Lord will continue to reign amongst us, and give us daily to experience his gracious support amidst all our weakness.

In the year 1806, fifty persons have been baptized, and twelve admitted to the Lord's Supper. Ten baptized, and seven not yet baptized, departed this life.

Seventy-five of our men are in the Hottentot battalion. Their friends and relatives having followed them, and several numerous families removed to other places, on account of the scarcity of provisions in this neighbourhood, there is a considerable deduction in the number of inhabitants, though the congregation itself has increased by fifty during the year past.

Three hundred and seventeen have removed from hence. One hundred and seven new people have obtained leave to live here. The Hottentot congregation consists of 523 persons, viz. 104 communicants, 338 baptized adults and children,

dren, and eighty-one candidates for baptism. Fifteen are at present excluded. According to this year's account, there were 172 houses in Gnadenthal, which contain 166 men, 194 women, and 440 children. In all 800 inhabitants.

Think on us, dear Brethren and Sisters, and pray for us and our dear Hottentot congregation, that the name of the Lord our Saviour may be glorified in and by us.

John Philip Kohrhammer.
J. G. Bonatz.
Henry Marsveld,
Daniel Schwinn.
J. Chr. Kuehnel.

EXTRACT FROM A REPORT

RECEIVED FROM

THE BRETHREN AT SALEM, IN NORTH CAROLINA,

Dated November 21, 1806.

THE last letter received from Brother Gambold, at Springplace, in the Cherokee Country, dated Sept. 28, 1806, contains the following:

"The good disposition of the Indians towards us has not "ceased, but rather increased, and more of them have applied "to us this summer, to admit their children into our school. "But as we are not able wholly to provide for more than "one scholar, and the parents were not willing to let them "live with Mr. Vann, who hitherto has kindly taken charge "of the rest, on account of some peculiar circumstances in "his

" his family, we could not, as we wished, comply with their
" request. Among the parents, whose children are at pre-
" sent under our care, none is more friendly than the chief
" Chuleoa, Tommy's father. In August, he spent a whole
" night at our house. During that month we had many
" Indian visitors, and it is rather singular, that the Indians
" have become so desirous to send their children to school,
" though chiefly to learn to speak English. But whatever
" their motive is, I believe that our Saviour has gracious
" views in permitting it. I have found the difficulties in
" learning the Cherokee language almost insurmountable,
" and it often comes into my mind, whether it may not be
" with this nation as with the Hottentots at Bavianskloof,
" who first learn Dutch, and then hear in that language the
" word of God, declared unto them. All hopes, which we
" formerly entertained of learning the Cherokee language
" by conversation with certain people here, have vanished.
" We collect, indeed, a few words both from the children
" and the adults, but what we profit by this mode, amounts
" to very little. Mr. Charles Hicks has given himself much
" trouble, to make a translation of the Lord's Prayer,
" which he kindly sent us; but he observes, that he himself
" is not satisfied with it, nor can we understand it, without
" his assistance, much less pronounce the words properly.
" The school-children are therefore the only Cherokees, to
" whom as yet we can speak of our Saviour; and we are
" often grieved, that we are confined to so small a number.
" Our Lord's parable of the mustard seed, which is in itself
" so small and insignificant, but by degrees grows up to be
" one of the largest trees, is of great comfort to us, when
" we consider the very small beginnings we are making;
" and when we perceive, with what pleasure our boys learn
" texts and hymns, and sometimes hear them singing verses

" together, when alone in the evening, we are thankful, " and think that we already discover some sprouts which " may grow up into trees of the Lord's own planting."

Brother Gambold then gives an account of eight children, who are at present under instruction. They expected soon another. The Brethren had undertaken the charge of three, and the rest were provided for by Mr. Vann. A daughter of Mr. Rogers, who spoke both English and Cherokee, was also expected to join them.

The Missionaries had experienced the gracious support of our Heavenly Father in their external concerns. They had received such a supply of cloathing, provisions, and other necessaries, that they did not fear any inconvenience for want of these articles in the ensuing year.

The Brethren Gambold and Byhan had exerted themselves in cultivating the land around them, and have reaped a rich harvest of Indian corn, notwithstanding the hot and dry summer in those parts. Wheat has not hitherto answered with them, and Indian corn has been their chief food. Not having a sufficient supply, Brother Byhan was obliged to go to Tellico to fetch a barrel of it. They had likewise contrived to set up a loom, and intended to build a cabin for it. Brother Gambold had acquired some proficiency in mending, and even making shoes, which they found highly useful. Sister Byhan, being a good semstress, had not only served them in that way, but earned something towards the support of their housekeeping, by her needle. We all rejoiced at her recovery from a dangerous illness last spring, and for the merciful preservation of her little boy, who was several times tossed by a cow, and yet escaped with life. The Brethren afterwards cut a lane through the wood to give the cows more room, as they had before that time been kept in the yard close to the house.

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In general they were all well in health, and speak of Spring-place as one of the healthiest of our Mission-Settlements. They live in brotherly love together, and endeavour to make the difficulties of a missionary life as easy to each other as possible.

Brother Gambold mentions also, that their family worship is attended with a remarkable manifestation of the peace and grace of God our Saviour, by which they are greatly comforted and strengthened. It makes them bear their separation from their friends and the congregations with the more resignation, knowing that they are there for the Lord's sake, who is ever present, in every place, with all who call upon him in time of need.

Their correspondence with the Brethren at Salem has been uninterrupted, though the letters were sometimes long on the road.

The labours of the Brethren at Bethany, Hope, and Friedburg, (in North Carolina), among the negroes in their neighbourhood, continue with blessing, and several of them have been baptized. A further extension of the Missionary labours of our American Brethren among the Negroes, is under contemplation, as far as they may find means to support it. May we all unite to pray to the Lord of the harvest, that He would prepare and send forth labourers into His harvest, who with power and the demonstration of His Spirit, may proclaim the Gospel to sinners of every land and nation, that the reward for the travail of His soul may soon be gathered in.

LETTERS

RECEIVED BY THE BRETHREN'S SOCIETY FOR THE FURTHERANCE OF THE GOSPEL,

FROM THE

MISSION-SETTLEMENTS ON THE COAST OF LABRADOR, IN 1807.

From Hopedale, August 25, 1807.

Dearest Brethren.

THE 17th August was the joyful day, on which we bid the Resolution welcome on her return to us. She entered our bay about midnight; but if the Esquimaux had not perceived her and given us notice, we should not have known of her arrival till the morning. On the 18th early, we hastened on board, hoping to see our dear Captain Fraser and Brother and Sister Kohlmeister. In this we were disappointed to our sorrow. We were the more thankful to the Lord, for having enabled the mate to conduct the vessel safe across the ocean.

Your kind letter informed us to our great joy of the safe, though boisterous passage of the Resolution last year, and how she arrived in the Thames on the 4th of December, without convoy. We desire cordially to salute our dear Brother Fraser. Should he no more be able to come to us, we thank him most unfeignedly for his faithful services, in which he has been so long engaged. The Lord has been with

with him in a manner manifest to all, delivered him out of many dangers, and conducted the vessel under his care for so many years with such safety, that we are all astonished and filled with thankfulness for His gracious dealing.

It grieves us to think, that the dreadful effects of the present war prevented Brother and Sister Kohlmeister from completing their visit, and returning to us this year. May our Saviour grant them a peaceful and pleasant abode in the German congregations, such as they have had with our dear Brethren in London. We likewise pray that He may be with and bless our dear Brother and Sister Schmitt, and we return you many thanks for all the kindness you have shown to the whole company from Labrador, including the three dear children.

You have indeed had large parties of Missionaries to lodge and provide for, and your expences must be great. May the Lord bless your basket and your store, and enable you to continue your labours of love. We also beseech Him most fervently to preserve your land and nation from the craft and violence of the enemy. We join you in your petitions, that, according to his great mercy, he would look down with pity, and soon restore order and peace to the distracted nations of the earth. More especially, we commend to His mercy, our poor suffering congregations in Germany; that he may comfort, protect, and help them in all trials.

You will be glad to know, dear Brethren, what has occurred with us and our dear Esquimaux congregation during the year past. We rejoice that we can again declare, to the praise of our merciful Saviour, that He by His Holy Spirit has unweariedly continued the work He Himself began among our Esquimaux, and not only maintained, but increased and established it; of which we have had many encouraging proofs in the year past. He has founded our com-

communicants more firmly upon Himself, and awakened several of our young people, so that we have had the pleasure to see some of them draw nearer unto Him and His people. The progress of others is slower, and not very perceptible; but they are all uneasy and troubled in mind, as long as they do not know Him as their Saviour.

Last autumn, after they had removed into their winter-houses, a malignant disorder broke out amongst them, resembling both the small-pox and the measles, which caused to some much, and to others less pain and suffering. Old Thomas, formerly known by the name of Kapik, was most severely attacked by it, as the eruption in his face struck inward, and turned into a kind of scrophula, by which one of his upper jaw-bones was eaten away. The severe pain he now suffered, occasioned him to forsake his confidence in our Saviour (if he ever really did possess any of the true kind), and to seek for help in heathenish practices; insomuch, that if he had had opportunity, he would have proceeded greater lengths in these abominations than ever before. Indeed, during all last winter, his behaviour was very oppressive to his whole family, and particularly to his two wives, who are both communicants, and very worthy women. All our kind exhortations, as well as serious remonstrances, were in vain; and even after he had recovered from the pain and other effects of the disorder, he still remained quite hardened. We have thus discovered, that he has all along acted the part of a deceiver, and that the many fine speeches, and tears with which they were accompanied, were the fruits of hypocrisy. This is quite consistent with the character given him by his inmates; but they durst not open their mouths in his presence. Of late, our admonitions seem to have made some impression upon his mind; and he again declares with tears, that he is sincere in his

repentance

repentance, and will turn again unto the Lord. But who can now believe him, since he has so long played the hypocrite? However, we will not lose courage, but still hope, that the power of Jesu's blood is able to deliver this poor man from the bonds of sin and Satan.

In general, we find cause to pray for grace and wisdom, that we may treat these people according to His mind, with neither too much indulgence, nor too great severity.

The consecration of our new-built church, on the 12th of December, was attended with much blessing, and a great emotion of heart in all present. Our Saviour fulfilled his gracious promise, that where two or three are assembled in His name, He will be in the midst of them to bless them. And not only on that occasion, but ever since, we have felt that He vouchsafed to make it His temple.

In the year past, five adults and three children have received holy baptism, one person has been admitted to the holy communion, ten have become candidates for the same, and four for baptism; two were received into the congregation. The schools, both of the children and adults, continued to be held, with the Lord's blessing. We pray that He may visit our dear children with favour, that in early years they may become acquainted with Him, and the rising generation prosper, to His Name's praise and glory.

As to externals, our gracious Heavenly Father has cared for our people, so that they have suffered no want, for which they and we join in thanksgiving; yea, His mercy has been great towards us all, both in our outward and inward concerns, for Jesu's sake.

To *us*, he has granted the needful strength and health, and blessed our exertions in building the church; insomuch, that we could consecrate it on the abovementioned day. There

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is indeed a great deal yet to be done to it, both in and outside, especially as our thin Labrador boards will not singly keep out the weather. We have therefore attempted to make shingles, and mean to cover the roof with them. We have likewise underdrawn the east end of our dwelling, and intend to cover the weather side both of our church and dwelling-house with shingles.

Although we are well aware of many defects and infirmities, we can declare with truth, to the praise of our Saviour, that He has been with us as a family; kept us in brotherly love and peace; blessed our weak testimony with fruit in the hearts of the Esquimaux; been near to us in our meetings both for private and public worship; and favoured us in all our conferences with his presence and gracious counsel. The abode of our dear Brother and Sister Burghard among us during the whole of last winter, proved of great benefit and encouragement to us, and his services in the word and sacraments, were attended with particular unction. They left us, April 23d, and had a safe passage to Nain.

Brother and Sister Martin will go with the ship from hence to Okkak. We thank them for their faithful services in this place, for the last five years, and commend them to the Lord's grace and protection on their voyage.

No heathen families have lived near us, and it appears as if that old den of Satan at Arvertok would remain unoccupied; which we shall be glad of. Three Europeans lived about half a day's journey from hence, but as none of our Esquimaux went to *them*, they did not call here.

We thank you, dear Brethren, very cordially for the liberal supply sent us of every thing necessary for our subsistence, and repeat our earnest prayer, that the Lord would continue to enable you to maintain the work you have undertaken

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in His Name, strengthen you with the spirit of gladness, and give you a constant sense of His redeeming love, that we may all be found labourers well prepared for His service in His vineyard. To this end we commend ourselves and the work committed to us to your loving remembrance and prayers. We salute you all, and remain dear Brethren, your affectionate Brethren and Sisters at Hopedale.

THOMAS CHRISTENSEN.
ADAM KUNATH.
T. S. MILLER.
TRAUGOTT MARTIN.

From Nain, September, 1807.

Dearest Brethren,

THE news of the arrival of the Resolution at Hopedale, on the 17th of August, we received with great joy on the 23d. We soon assembled and offered up our thanksgiving to our gracious Saviour, that He has again conducted this vessel safe across the ocean to our coasts.

By the same conveyance we received your very kind letter of May 28th, and were much encouraged by its contents. We thank you for all your good wishes expressed therein, and likewise, for the liberality with which you have again supplied us with the necessaries of life; for which, may the Lord richly bless and reward you and all the dear friends who enable you to support this part of His work in the earth.

August 30th; the ship arrived safe in our haven. It is a noble sight in this solitary country, to see her in full sail doubling the Cape, which terminates our bay. On going on board, we rejoiced to find our dear Brother and Sister Martin, who spent their time very pleasantly with us, till the departure of the ship for Okkak.

To return to your kind letter; we could not but feel great joy in perceiving, that the Lord in mercy has preserved England in the midst of this dangerous and ruinous war, and never permitted the enemy to gain any advantage over it. May He continue to hold His hand over you, and to protect you by His almighty arm.

The account we have to send you this time of the state of our dear Esquimaux congregation, is, in general, of the most agreeable kind. During last winter, our Saviour has owned them graciously as His flock. The celebration both of Christmas and of the Passion-week, was attended with distinguished blessing. The hearers were all moved to tears during the reading of the history of our Saviour's incarnation, and of his last discourses and transactions previous to his sufferings. That prayer which he offered up as our High-priest and Reconciler (John 17.) made a particular impression on all present. We may declare, of all the Esquimaux living on our land, that they delight to attend the worship in the Lord's house, and we might quote many instances of it, if we had room here, but refer you to our diary.

Yet we can't help observing, that, though we have the most manifest proofs that the Lord himself has taken his cause in hand, and has visited this nation, by nature sunk in the grossest darkness and sin, still some instances of great depravity have occurred. We have, however, even herein more cause for indulging good hopes than formerly, for such poor people, who have not yet been delivered from the power of sin, come now of their own accord, and confess their transgressions, weep over their ingratitude and unfaithfulness, and beg us to have patience and not to discard them. And what can we say to such poor, frightened, broken-hearted sinners? Every one, who knows the depravity of his own heart, and how easily sin besets; and is also

acquainted

acquainted with the power of the Lord, and his mercy and patience, will easily answer, and say; "O show compassion to your poor fellow-sinners, and help to reclaim them, for our Saviour comes to meet sinners, and with open arms receives us, if we but repent and cry for mercy."

Particular blessing has attended the schools, both of the adults and children. We had much pleasure in beholding the proofs of our Lord's grace in our Esquimaux children. Meeting in classes, proved a means of much blessing to them. The presence of God was felt in these assemblies, and His love to the little ones was peculiarly manifest towards them also.

In externals, our people did not suffer much last winter; but in spring, their provisions run short, as usual. About the middle of July, they discovered a dead whale in the outermost Islands, which was of great service to them. They laid up a considerable stock of its flesh for next winter, and the blubber furnished them with many necessaries in barter.

Since the departure of the ship last year, six children were born; five of whom were baptized; two persons became partakers of the Lord's Supper; one was readmitted, six were readmitted to the congregation; seven were added to the candidates for baptism; fifteen moved hither from heathen places, assuring us, that it was their only aim to be converted to Jesus. At the close of 1806, the congregation at Nain consisted of seventeen communicants; six candidates; nine adult baptized, not yet communicants; nineteen baptized children; six candidates for baptism; in all of fifty-seven persons; twenty-two unbaptized live on our land. The number of all the inhabitants is seventy-nine; fifteen more than last year.

The weather last winter was remarkably mild; but there was a great fall of snow and sleet. The present summer

is warm and fruitful, and we shall reap good crops from our garden.

As to us European Brethren and Sisters, we have remained in general in good health. Our dear Brother Burghardt, after his visit to Hopedale, returned to us April 27th. Their journey was troublesome, and they were two nights on the road, owing to the weather and bad track. Yet, through the mercy of our Saviour, they suffered nothing.

In all our meetings and conferences, the presence of our unseen Friend and Counsellor was our powerful support. He also gave grace, that we lived together in love and peace, and we pray fervently, that he may preserve unto us this inestimable jewel.

We are sorry, that our dear Captain Fraser did not come to us this year, having always had great pleasure in his company. Perhaps we may see him return to us next season. Meanwhile, we pray our Saviour richly to reward him for his long and faithful services to this Mission. We shall always remember him in love.

May God, our almighty Protector, preserve the ship and company on her return to you, that you may again have the joy to see her arrive safe in England.

To conclude, we recommend ourselves and our dear Esquimaux congregation to your continued love and remembrance before our Saviour, and salute you and all who love the Lord Jesus Christ, with sincere affection, remaining ever, dear Brethren, your most faithful and affectionate Brethren and Sisters at Nain.

CHRISTIAN FREDERIC BURGHARDT.
JOHN HASTING.
GEORGE KMOCH.
JACOB NISSEN.
SUEN ANDERSON.
CHRISTIAN GOTTLIAB PARCHWIZ.

From Okkak, September 23, 1807.

Dearest Brethren,

HAVING long waited for the ship's arrival, or at least for some account of the same, we had at length on the 27th of August, the inexpressible pleasure to receive, by a party of Esquimaux from Hopedale, the agreeable intelligence of its reaching that place on the 17th. Our hearts and lips overflowed with thanks and praises to our gracious Saviour, the more, as by the continuation of the war, she is exposed to various dangers; but which the Lord has hitherto mercifully averted. We soon met to read your kind letter of May 27th, and other letters addressed to the family here. It gave us pain to find, that our dear Captain Fraser was prevented by ill health from visiting us this year, by which we are deprived of much pleasure. For the necessaries of life again sent us by the ship, we return you our most cordial thanks.

That you take so near a share in our inward and outward concerns, encourages us greatly. You feel, with us, the great debt of gratitude we owe to our Saviour for his great goodness, manifested both towards us and our Esquimaux flock; and we rejoice to be able to declare, that we have had repeated proofs of it in the year past. We firmly believe that He hears your and our prayers in behalf of His work in this land, and will cause His Name to be yet more glorified among the nations we serve with the gospel.

We will preliminarily give you a short sketch of what has occurred here since our last letter. O let us praise the Lord, that by the Holy Spirit's power and unction, He has caused his precious gospel to be preached with effect, which has often

ten been so powerful in the hearts of the Esquimaux, that all were moved to tears; and we were filled with a believing hope, that He will gather together, even at Okkak, a congregation, which shall blossom and bear fruit to His Name's glory.

The declarations of many of our baptized, showing an experience of divine grace in their hearts, have often afforded us the greatest encouragement.

During last winter, four adults, and, including Brother and Sister Meisner's new-born infant, five children were baptized. Eight persons formerly excluded, having returned as true penitents, were readmitted to the congregation; six were added to the class of candidates for baptism. The schools for the children have been held in the usual order, and the seed sown in their tender hearts, seems to spring up and promise good fruit. The Lord has given us agreeable proofs of His love to these little ones, of which we might quote many, but will now only notice the following:

One day, while we were closing the schools as usual, by singing a verse, there arose such an emotion of heart among them, that all melted into tears, and at last, without any direction, they, of themseves fell on their knees. The Missionary, therefore, who was keeping the school, knelt down also, and was powerfully excited to fervent prayer for these dear little ones, commending them to the grace of our Saviour. Frequently the children met together and sung hymns, after the example of their parents, during which they were so much affected, that they burst into loud weeping. You may easily conceive how we feel, when we are witnesses to these things, and we offer up daily many prayers to our Saviour, that as they grow up, He would preserve them from the snares of Satan, and give them more and more to know and experience the power of his blood-shedding and death, to sanctify and preserve them in the faith, and grant grace,

that

that we may faithfully in all things approve ourselves as his servants and handmaids, in training them up for Him.

Six or eight families, some of whom had formerly lived here, have again applied for leave to live on our land, and to most of them we have granted it. As to the rest, we shall wait a little longer.

For the external support of our Esquimaux, our gracious heavenly Father has granted a sufficient supply. They have been tolerably successful in procuring provisions, and caught a considerable number of seals in nets, which supplied them with food till Easter. In spring they were not so successful as formerly, but yet suffered no want. No particular sickness prevailed, and deaths were not frequent, for which we are the more thankful, as upon such occasions we always fear, lest Satan should succeed in seducing some unsteady people to resume their heathenish practices.

We have, as much as possible, endeavoured to impress upon the Esquimaux from the North, who frequently visited us, the necessity of conversion, but we fear that their pleasant speeches upon such occasions were more out of civility, than from a real desire to be saved. However, we will not despair, but maintain a firm hope, that the hour of their visitation will soon strike, and we are thereby encouraged to seize every opportunity of proclaiming to them the counsel of God for man's salvation, beseeching them to be reconciled to God. For particulars we refer you to our diary.

In our family, we have all enjoyed, through the mercy of our Lord, health and strength, so that we could perform the work committed to us. We have not advanced as far as you supposed with our new saw-mill; but hope by next year, to be able to use it.

We regard, as the most essential favour bestowed upon us, that the Lord gave us always a free access unto Himself. From Him all our comfort and happiness is derived. Our

communions

communions have been times of great refreshment to our souls, by which we were strengthened in our daily walk and service. His sufferings and death were both the subject of our discourses, and the only hope and blessed meditation of our own hearts, and in all difficulties we experienced His gracious help.

We cannot help noticing the danger in which our dear Sister Meisner seemed to be, at the time of her delivery. We cried to the Lord in her behalf, that He would spare her longer to us, and he heard our prayers. Both mother and child recovered, and on the 27th of December it was baptized into the death of Jesus, and called Samuel Benjamin.

Brother and Sister Wolff having received a call to Hopedale, set out from hence in a boat, on the 10th of September, commended by us in fervent prayer to the protection of our Lord, whom our dear Brother has faithfully served many years at Okkak. Brother and Sister Martin have come hither to supply their place, and we bid them welcome with much love, as our future fellow-labourers.

Your salutation to the Esquimaux congregation here shall be delivered to them at the first suitable opportunity. They always rejoice to hear, that prayers are offered up in their behalf on the other side of the great ocean. Continue, therefore, dear Brethren, to remember both them and the poor northern heathen before the throne of grace.

May the Lord bring the vessel safe home to you, and also, as hitherto, preserve England under the shadow of His wing, and defend it against all its enemies.

With cordial love we commend ourselves once more to your kind remembrance and prayers, as your most affectionate and faithful Brethren and Sisters at Okkak.

T. Martin. George Schmidtman.
H. Shaw. Samuel Sturman.
Samuel Meisner.

FROM SAREPTA, near ASTRACAN.

Extract of Brother VALEN. WENDLING's Report of a School begun with the Children of the German Colonists employed in the Settlement; and of his Endeavours to instruct some KALMUC Children at Sarepta.

HAVING in 1800, been appointed by the Elders of the Brethrens' congregation at Sarepta, to undertake the instruction of the children belonging to the German colonists, who were employed as servants in our settlement, and my situation affording me an opportunity of doing it without expence to the Settlement, I began to keep school with about ten children, of from five to eleven years old, and gave them two hours instruction every day.

It pleased the Lord to lay a special blessing upon my labours, and I had the great satisfaction to perceive, that they not only gained improvement by learning to read, &c. but grew in the love and knowledge of Jesus Christ, as their Saviour. Two of them departed out of this world, rejoicing in Him, and expressing their sense of his love and mercy, in the most fervent thanksgivings.

They all delight to hear of His sufferings and death, and all He has done to redeem them. Their number has been kept up by a succession of children committed to our care, as others return home to their parents, and we have the greatest encouragement to believe, that the good seed sown will spring up in due season, and bring forth much fruit, to the glory of God.

By means of this school, an opportunity was afforded me of doing something in behalf of the poor Kalmuc children, whose parents are generally hovering about our neighbourhood. A Kalmuc boy, called Makush, step-son to a Kal-

muc Prince, had been sent hither by his father to learn the German language. He was first committed to the care of Brother Loos, who taught him to spell; and January 15, 1801, sent to my school for farther instruction.

Although at first he appeared very ignorant, yet by degrees, I perceived some traces of the labour of the Holy Spirit in his heart. He had learnt several verses, and told me, "that, when he lay down to sleep at night, he was accustomed to repeat them in prayer. But once he began to doubt, whether what was contained in them were true, upon which he left off praying. However, it occurred to his mind, that he had not faith, and yet he knew, that *he that believeth not, shall be damned.* He therefore prayed the Lord to forgive him that sin of unbelief."

Towards the end of 1802, several other Kalmuc children arrived here, who expressed a desire to learn German. They were from ten to fourteen years of age; their parents live in the vicinity of Sarepta, and obtain a livelihood in the place, where likewise the bigger boys get work, and earn something. As I can converse with them by means of Makush, who serves as interpreter, I was willing to admit them into the school. At Christmas, I asked them, if they knew what festival we now celebrated? They re-replied, that it was the same as their New Year's festival. I informed them, that the great God, who had created all things, had become man, and that the festival we now celebrated, was that of His holy incarnation. One of the boys answered, that there were many gods who had created all things, and that every man had his own creator. I informed them, that there was but one God, who had created all things, and all men, and that mankind had sinned against Him; in consequence of which, they deserved to be eternally punished, and were even now under the power of the devil. But that Jesus Christ, the Son of God, out of compassion for them,

them, took the resolution to be manifest in the flesh, and himself to suffer the punishment which they had deserved, to deliver them from the power of sin and death.

Being asked by one of them, whether our Saviour had been born in some great prince's house, I gave them a concise account of his birth and life upon earth; and added, that he would once come again, to receive all those, who believe in him, unto himself in Heaven; but that, on the other hand, those who had not believed in him, but rejected his invitation, would have to suffer the punishment which they had themselves deserved. When I asked them, if they could believe all this? they replied: " It may be true, but " we know little of that great God; we therefore wish to " learn German, that we may hear more about him." I told them to come diligently to school, where it would be a pleasure to me to instruct them, and to tell them more about the true God. But I soon perceived, that as they were in their whole manners given to be very unsteady, they were the same, as to their attendance at school. They are obliged to embrace every opportunity to earn their bread, and cannot therefore attend regularly during school-hours; and for that reason, at last they discontinued all attendance. I knew at first no other way but to desire Makush to call and invite them to come, when I saw them at leisure, or running about the place. Upon this they came more frequently, and whenever they had spelt a little, I related to them something of the life of our Saviour, Makush being interpreter. It was evident, from their questions and remarks, that they paid attention. They asked for instance, whether our Saviour had also suffered for *their* sins, and when I told them, that he had, and that if they prayed to Him, he would give them an assurance in their hearts, and forgive them their sins; they replied, " that their eyes were now so darkened by " sin, that they could not see him." I explained to them,

that although we cannot see him with our bodily eyes, yet we may pray to him, because he is present every where. Hereupon they promised, that they would pray for grace to know Him.

Sometimes I perceived, that they did not understand what I said; as for instance, when I once spoke to them about our Saviour's sufferings, one of them replied: "What sort of a "God is this, that he suffers himself to be so tormented, "and does not deliver himself?" I replied, that Jesus had submitted to these sufferings willingly, for us. Upon being asked, whether they believed that they were sinners? the same boy said: "If we did but know what sin is, we would not "commit sin." I answered, that the Holy Spirit would explain to them the nature of sin, but that meanwhile they should pray to him to forgive their unknown sins.

More pleasing were the expressions of Makush:— Having once at school, learnt a verse treating of faith, and the necessity of obtaining it, he said, "that he had "prayed the day before to our Saviour, that he would give "him this faith, and the blessings connected therewith, upon "which, one petition after another occurred to his mind, "and he had scarcely been able to give over praying."

Towards the end of February, 1803, when the Kalmucs celebrate their spring-festival, this boy went on a visit to his mother. When he returned, and was asked, how he had fared, he informed us, "that he lost his road; upon which "he cried and prayed to our Saviour, that he would bring him "upon the right road. Having soon found it again, he greatly rejoiced, and thanked God for his assistance."

Soon after we read, at school, the history of our Saviour's temptations, which gave Makush occasion to make the following useful observation. He related, that on the following day, he thought he had no need to attend the preaching, as Brother Loos was not at home, and nobody would

would desire him to attend; and should his schoolmaster make inquiry, he would say, that Brother Loos had given him some work to do. But he immediately recollected, that this thought was from the devil, and prayed to our Saviour to take it away from him. " Now," said he, " I felt plea-
" sure in going to the preaching; and as similar temptations
" were mentioned in it, I was so much the more pleased,
" that I had not followed my evil thoughts."

I once asked him, whether he thought, that our Saviour approved of it, if we prayed for our fellow-men? He replied: " I have often prayed to our Saviour, to lead my
" mother and relations hither, that they also might have an
" opportunity to hear how they may be saved; or that He
" would send somebody to them, to bring them this news."

I had often wished, that some of the Kalmuc boys, might be constantly employed in this place, to give them an opportunity of coming regularly to school, and during their leisure-time, to be under proper inspection. I began also to think I had obtained my wish, as several Brethren were found willing to employ them in their business. But the dullness of these boys in learning was the reason, why this regulation was not effectual, as they frequently, under one pretence or another, stayed away; in consequence of which, we were obliged to be contented, if some of them only occasionally attended. One of these boys, named Tshurmarshe, being noticed for his attention, and asked, why after long absence, he had returned, answered, that he had indeed thought, as many others did, that what he heard here were lies; but that these thoughts disturbed him in his sleep, and he had often perceived something in his heart, which constrained him to come back.

Several children once asked me, " whether the Germans and Kalmucs would live together in Heaven?" I asked them in return, whether they believed that I loved them? As they

they answered me in the affirmative, I continued: " When " our Saviour has forgiven us our sins, and taken us all into " heaven, will you not love me there, and all the Brethren " who live here?" To which they replied: " Yes, surely; " and then we shall say, this is our Teacher, who told us " how we might be saved." Thus, at times, there appears a ray of hope, as if the gospel would, in time to come, find entrance among this nation. I had also an opportunity to speak a few words concerning our Saviour and the way of life, to several adults, but these had always many objections to make. For instance; having once related to one of them, the history of the fall of man, and of his redemption through the death of Jesus, he replied: " We " have much of what you have told me in *our* doctrines; " but we do not know as much as our Gellongs, (priests); " these, therefore, are obliged to pray for us." The Gellongs, however, are not very well pleased, that their young people go to our school, and learn German; and when they find it out, they generally say, either that their doctrine agrees with what we teach, or that our doctrine only suits the case of the Germans.

Two elderly men, who live at some distance from our place, and whom I invited into the house, after having purchased something from them, expressed great joy at what I told them of our Saviour. One of them asked the other, " why I took all this trouble," to which the other replied: " He wishes to do a good work." I informed them, that I was desirous, that they, through faith in Jesus and his atonement, might be saved, and be eternally happy. Another said, if what I related, were often repeated to them, it would be a means of their obtaining faith. Frequently their expressions were proofs of that gross superstition, in which they grow up; and when they hear the doctrines of Christianity, they try to make both tally, as well as they can.

Speaking

Speaking once to several young people, and observing, that there was but one God, one of them replied: " We " have many Gods, but they are only pictures of that great " God." Being asked, who had ever seen this God, to be able to make his likeness; he answered: " In the country " where tea grows, there they have seen him, and made " those pictures." I assured them that God has revealed himself only in His Son, Jesus Christ; and that whoever believeth on His name, learns to know the Father in Heaven, without seeing Him with his bodily eyes.

EXTRACT OF A LETTER

FROM

BROTHER JOHN ADOLPH KUESTER,

Dated Cape-town, Oct. 6, 1807.

WITH the most lively sensations of gratitude towards our merciful God and Saviour, for His gracious protection during our voyage hither, I address you for the first time from this place, where we arrived safe on the 30th of September.

On the 29th, at four in the morning, we were roused from sleep by the joyful cry of *Land*. Every one hastened on deck, from whence we beheld with astonishment and delight, in the brightening dawn of a beautiful morning, the magnificent mountains of the Cape. By and by the sun rose with great splendor behind the Table mountain, exhibiting a most magnificent spectacle. We congratulated each other on the near prospect of reaching the place of our destination, united in praise and thanksgiving to God, devoted ourselves anew unto Him and His service, and prayed fervently for grace, that all His thoughts of peace might be fulfilled, and the aim of our coming into this country be obtained. We joined with ardour in the words of the text for this day: " *It is a good thing to give thanks unto the Lord, and to*

" *sing*

" *sing praises unto Thy name, O most High: to show forth* " *Thy loving kindness in the morning, and Thy faithfulness* " *every night,*" Ps. xcii. 1, 2. Though the wind was rather strong and against us, we tacked into Table Bay, and about six in the evening cast anchor in a safe place. About noon, the following day, we landed, and found a very cordial reception from our friend Mr. Disandt. A religious farmer, from the neighbourhood of Baviaanskloof, soon came to welcome us, and offered to take a letter to our Brethren there, to inform them of our arrival. We are now expecting one of them to come and fetch us. Meanwhile Brother Schmitt and I waited upon the Governor, Lord Caledon, and found him disposed to show every favour to the Mission.

On the day of our departure from Madeira, July 17, we had the satisfaction to see the West India fleet come into the roads, and were most agreeably surprised by Brother Borck's entering our cabin*. I cannot describe in words the joy we felt on meeting again in fellowship to praise our gracious heavenly Father, for the innumerable proofs of His favour and protection, experienced by both companies, which are more particularly noticed, from day to day, during a voyage across the ocean. It happened to be Brother Borck's birth-day, on which he had just completed his 50th year. After spending some time with us, he returned on board his ship.

On quitting the roads in the evening, we passed so close by her, that we once more saw all our dear friends bound to Surinam, and could converse with them for a few minutes without a speaking-trumpet, taking a last farewell, and wishing each other the blessing of the Lord for our respective services.

* The Missionaries, Kuester and Schmitt, going to the Cape, and Brother Borck and his company, going to Surinam, had spent a considerable time together in London, and set sail from Portsmouth within a few days of each other.

EXTRACT OF THE DIARY,

OF THE

Missionaries of the United Brethren, at BAVIANSKLOOF, *near the* CAPE OF GOOD HOPE.

(Continued from p. 196.*)*

1807.

JANUARY 1st. The public service, as likewise the meeting of the children in the afternoon, was attended by a considerable number of strangers.

On the 6th, being Epiphany, we remembered both in our family and in the meeting of our Hottentot congregation, the whole work of God in the world, and with prayer and supplication commended ourselves and all our dear fellow-labourers every where, with the congregations gathered from amongst the heathen, to Him who is the only true light which enlighteneth every poor human creature who flies to Him for mercy. We had also to-day a meeting with the chapel-servants, and spoke with them of that devoted and willing mind, which is required, if we would serve the Lord with gladness.

7th. We were under the necessity of excluding a man, who had given public offence.

8th. The anniversary of the opening of our chapel; we reminded the congregation of the great debt of gratitude we all owe to God our Saviour for giving us such a place, wherein we may hear his word, and meet in fellowship for prayer and praise. We exhorted the Hottentots to shew their thankfulness, by making good use of so great a benefit, and devoting themselves wholly unto the Lord.

Among other visitors in these days, was a person who

had formerly been at Herrnhut, and served his apprenticeship at Berthelsdorff. He expressed particular regard for the Mission, and regretted that he could not derive more profit by our being here, as the place of his abode is 20 days journey by waggon up the country. At parting, both he and his wife, who seemed in a declining state of health, were deeply affected.

18th. A Hottentot family obtained leave to live here on trial. The mother said: "It is high time that I should be converted, "that I and my children may not be lost for ever."

When we spoke with the communicants, we were much encouraged on perceiving in several a real growth in grace, and in the knowledge and love of Jesus. One of them said: "Whenever I endeavour in right good earnest to live ac- "cording to the will of God, it is as if the enemy was par- "ticularly busy, and the road to my only Helper and Saviour "seems, as it were, laid with huge rough stones, over which "I have to climb, struggling to get to Him. I then cry "aloud to Him for help, that I may not fall and be pre- "vented approaching, and He hears me and gives me "power, through His sufferings and death, to overcome the "evil one."

22d. One of the Missionaries was sent for by Joachim Haas. *(See Nov. 5th, page 191.)* who was very ill and in great pain. He said: "I am so weak, that I cannot come "to see my teachers, and I am not worthy that one of you "should come under my roof. It is not the pain of my body, "but the anguish of my soul, that will not let me rest, but "presses me down to the ground. If I attempt to pray, all "the sins of my mispent days present themselves before my "eyes; again all manner of worldly thoughts possess my "mind, to which I still feel an attachment: thus I spend my "days and sleepless nights in constant perplexity!" The Mis-

sionary

sionary encouraged this poor man no longer to stand, as it were, before the mountain of despair, but to cry to Jesus, who would help, and strenghten him to pass over. Haas interrupted him: "'Tis in vain; all that will not do." The Missionary replied: "Rather say, 'tis I that will not." "O indeed I will," he exclaimed, "but my sins are too "great!" We still hope that this poor oppressed soul will be delivered, and brought to peace, by the remission of sin through the blood of Jesus.

23d. Four persons were appointed candidates for baptism, two for the communion, and two to be baptized.

By a letter we received to-day from London, we were informed that Brother J. Adolph Kuester is appointed to succeed our late Brother Rose in the superintendency of this mission. We commended him in prayer to our Saviour, that he would lead him in safety to us.

On the 24th, we partook of the Holy Communion, and were anew refreshed and strengthened in faith and love by this heavenly repast.

Two Hottentots became candidates, Aaron Norman and Louisa Bladige. Norman's wife came afterwards to one of the Missionaries, and said: "It is all over with me. "I can't bear the sight of my husband, much less converse "with him." On being asked the cause of her displeasure, she replied: "When I lost my first child, whom I loved "more than any thing on earth, I did not feel half the pain "I do now, since my husband has got before me, and be-"come a candidate for the Communion." The Missionary answered: "You have been baptized, and in that holy ordi-"nance have made a covenant with God, that you would "renounce the devil and all his works; and now you seem to "be again disposed to serve that murderer of your soul. Envy

" is the work of the devil; by his envy man was seduced and be-
" came a prey to sin. That was the cause of the bitter sufferings
" and death of Jesus, that he might deliver you from the
" consequences of the devil's envy, and from his work within
" you. Answer me, will you belong to Jesus or to your
" enemy?"—The poor woman was silent and began to weep. The Missionary added: " Go home now, and
" cry mightily unto the Lord Jesus, that He may deliver you
" from the devil and his work of envy in your heart; and
" do not by your angry words disturb the work of our
" Saviour and His Spirit in the heart of your husband. This
" I charge you as you value your own soul's peace and
" safety." She went home, and on the following day returned and called upon the same Missionary. She said:
" When you was yesterday preaching on our Saviour's pa-
" rable of the labourers in the vineyard, and speaking of
" the envy some of them showed, I thought you meant
" me, and I was ready to leave the church; but when I
" came home, I spoke with my husband, and told him you
" had pierced my very soul by your discourse. He an-
" swered: ' That is good for you, and if the cap fits you,
" put it on.' I immediately felt overcome, and with many
" tears begged him to forgive me, and now I love him
" again as much as ever, and came to tell you so." In the afternoon, two women were baptized, at a solemn public meeting.

27th. Sister Kohrhammer was siezed with an asthmatic complaint, which made us send for Dr. Temple. The Lord blessed the means prescribed for her recovery.

In the following days, we began to speak weekly with our baptized candidates and new people in divisions, with which Brother and Sister Marsveld made a beginning. Many declarations

declarations made by them on this occasion encouraged us to hope, that the aim of the Lord will be obtained, by the true conversion of their hearts.

One of our people, who on account of transgressions had been excluded in July last year, sent for a Missionary, who found him in a dying state. On seeing the Missionary, he exclaimed with tears: " O how I thank you for coming " to see a wretch like me. I pray you and all my teachers " to forgive me all those things with which I have grieved " you so much?" He was advised, above all to seek forgiveness with the Lord. He replied, that he had turned with all his misery unto Him and cried for mercy, and though he felt comfort and a firm hope that God for Christ's sake would receive and absolve him, yet he could not be satisfied without knowing that his teachers, and all whom he had offended, had pardoned him. The Missionary assured him of our ready forgiveness, and directed him, in the near prospect of his dissolution, to keep the eyes of his faith fixed upon his crucified Redeemer, who by His pain and agony had taken away the bitterness of death; and to trust in the all-sufficient atonement made for sin.— The other Missionaries afterwards visited him with much satisfaction, and we all gave glory to Jesus, the good and faithful Shepherd, for having brought back this poor straying sheep out of the wilderness of the world and sin, unto His fold.

About this time, we were not a little disturbed by the improper conduct of some boys, belonging to our school, who hid themselves behind the hedges, and threw stones and apples at the people returning from church in the evening. At length, having discovered eight of them in the fact, their parents, by way of example, punished them in presence of all the other school-children, before our house.

30th. The

30th. The Sisters began to prepare a stock of dried peaches for winter-consumption. The meazles, and other ailments beginning to appear among our Hottentots at the close of this month, we were much occupied with the patients.

February 1st. In the afternoon, we were employed in visiting the poor sick people in their huts. The meazles are spreading fast. Jonathan Raam departed this life very happily on the 2d. He was baptized in 1802 by Brother Rose. From the beginning he was rather unsteady; yet it was evident that our Saviour would not leave him to himself, but by various means lead him to true conversion of heart About two years ago, an ox attacked him and broke his leg in a shocking manner. After his recovery, he was sometimes employed as a day-labourer in our farm, but his behaviour was so irregular, that at last he not only lost his place, but his fellowship with our congregation. Yet Jesus, the merciful Saviour of the wretched and forlorn, followed him still, and by His wonder-working grace brought him at length to serious reflection, and to the full assurance of his pardoning love before he departed out of this world. He was followed into eternal rest by a communicant, Magdalene Verdyn. She was baptized in 1802, and admitted to the Lord's Supper in 1803. Her character was that of a peaceable quiet soul, living in heart's fellowship with Jesus, whom she had learnt to know as her Redeemer. She was of a lowly mind, and her delight was to exalt Him as an all-sufficient Saviour, and to confess herself to be an unworthy dependant upon His grace. Her last illness was very painful, and soon prevented her coming to church. She was, however, diligently visited by the Missionaries and their wives, and by the Hottentots in the settlement. Dr. Temple being here, endeavoured to afford her some relief; but all means proved

proved ineffectual. Her truly christian fortitude, her firm faith and love to Jesus, and the great desire she always expressed soon to depart and be with Him for ever, proved very edifying to all who saw her. She said: " I have surrendered up my husband and my child unto Him. He will care for them, and I now only wait His gracious call to appear in His presence as an unworthy, but reconciled sinner." Several Hottentot children departed this life by the meazles. They also made their appearance in our family. Brother Kuehnel's little child had them favourably; for which we joined the parents in thanksgiving to the Lord.— The disorder being so general among the children, we were obliged, for the present, to dismiss the school.

Meanwhile, the above-mentioned weekly speaking with the baptized candidates and new people continued with much satisfaction.

Caffer Magaman, (a candidate) said: " How shall I find words to express my thanks to the Lord? How shall I begin? First, I must tell you what God has done for me, from my childhood. When I was quite young, my father used often to address us thus: 'Children, I have a kind of presentiment, as if some time hence good people would come to us heathen from a great distance, who will tell us, that after this life our souls will go either to a bad or a good place. Now if you hereafter should hear, that such people are come, do not stay here, but go and hear them.' Many years after, therefore, when we heard of Baviansklоof we remembered the words of our father, and determined not to rest till we came hither. We knew not how to set about it, but the Almighty God brought us to this place in safety.'

Daniel Koopman said: " I am an old man. I was old when our teachers first came to Baviansklоof, but I helped them to build their house. At that time you said

" to

" to me: ' Old Daniel! I dont know, whether we shall " succeed. Our gracious God alone knows what fruits " the preaching of the gospel will produce in this place. " Will *you* be converted?' Alas, alas, you find me stand- " ing still on the same spot where you first saw me. My " wife has got before me; she, and even my child, are com- " municants. Often would I go and speak with my teach- " ers, but when I have got half-way, then I think, that " they cannot possibly attend to such a wretched being; " and I turn back. But I find, that these fears are the " enemies of my soul, and are deceiving me. I beseech " you, pray to God for me, that I may be saved, and that " He may have mercy upon me."

An old grey-headed man related, that he used to call upon God as his Heavenly Father, when he was at work in the fields, and pray Him to show him the way to happiness; and he now expressed his thanks with great fervency, that God had led him hither to hear the word of life. John Kiwiddo said: " I have all along, ever since my baptism, been " preaching to my wife, that she should be converted; but " all my words are vain. I now preach no more to her, " but pray the Lord to convert her." Shortly after, his prayer was heard, and she turned to our Saviour for par- don and peace. Philip Norman related how much his soul suffered, while he was roving about, and getting money by selling medicines and driving waggons; but that now, since he had retired, he had time to reflect, and to enjoy the privelege of fellowship with the Lord and his people.

John Wittboy, expressed great thankfulness for the bles- sing attending the celebration of Christmas, and the entrance into the new year. He added: " I am a shepherd, and " when I am alone minding my sheep, I frequently think of " our Saviour, as he represents himself as the good Shepherd. " When one of my sheep runs away, and I am following it, " I think:

" I think: Thus did I run away, and my Saviour followed me, " to save me from the danger of perishing in the desert."

Thus we might quote many encouraging proofs of the work of God in the hearts of these poor people. Some of the excluded, who came and with much contrition and many tears of repentance confessed their transgressions, were compassionately directed to the friend of returning prodigals; several of this number were readmitted.

25th. Sister Bonatz was safely delivered of a daughter, which received the name of Mariane Magdalene in holy baptism.

March 1st. Mary Elizabeth Raam departed this life. She had been baptized Feb. 26, on her sick-bed, by Brother Marsveld. The change wrought in her heart by the Lord Himself, to whom she turned for mercy and the forgiveness of her sins, was manifest unto all; and her lips overflowed with the praises of her Redeemer. Several children also departed this life.

6th. Joachim Haas was baptized by Brother Kohrhammer and called Gabriel. Two English Officers came hither today. One of them was employed to enlist Hottentots, but the present sickly season makes recruiting go on very slowly.

20th. Gabriel Haas departed this life in reliance on the merits of Jesus. A considerable number of strangers from Cape-town attended his funeral on the 21st. This poor man, of whom frequent mention has been made, was at last truly comforted by a sense of the pardoning grace of our Saviour, to whose meritorious death and suffering he trusted for eternal happiness.

We had about this time a large company of ladies and gentlemen both from Cape-town and the warm baths on a visit, among whom was an English Major C. who distin-

guished himself by his friendly behaviour and attention to all he saw and heard here. He left us with expressions of the sincerest kindness. We spoke on the 22d and following days with our communicants. An old man, who cannot speak Dutch, told us by an interpreter, that he prayed every day to our Saviour to have mercy upon all men, for he could not bear to think that any one should be lost. Three were confirmed for the first enjoyment of the Lord's Supper on the 26th.

We spent the Passion-week and Easter in a blessed contemplation of the sufferings of our Lord and his glorious resurrection, and read the history of that astonishing event, with that fervent prayer, that He may also in this place, see of the travail of His soul and be satisfied. On account of the meazles and other circumstances, there was not so large a company here during the holidays as usual.

Some disagreeable things happened during the course of the week. Several strangers got drunk in our place, and even some of the inhabitants took more or less share in it. But the most painful circumstances was this, that a young man having stolen an ox from one of our baptized, called Simeon Braunige, the latter employed an unbaptized man, Andrew Wilms, to follow him. On overtaking the thief, and the latter refusing to give up the beast, Wilms immediately killed him with one blow. The field-cornet having made a report of the murder to us, we thought it our duty, as good subjects, to give up the two men, who were escorted to the field-cornet by the Hottentot Captain Bodda. What will be the issue of this disagreea blebusiness, we cannottell.

April 6th. One of the Missionaries was desired to visit a young unbaptized woman called Catherine Moll, who had attended our school, but afterwards brought herself into great distress and misery by her wicked course of life. As soon as she saw the Missionary enter her dwelling, she lifted

up

up her hands and eyes, wept bitterly, and cried aloud, that God and her teachers would forgive her many sins, for which she showed unfeigned repentance. The Missionary assured her that her teachers willingly forgave her; but, added he: "How do you stand with God? You know you have in- "deed been alienated from him by wicked works, and have "been a slave of the enemy of your soul." She answered: "I know that my Saviour has a right to condemn me, for "I have richly deserved it; but His precious blood was shed "for me also, and is now speaking in behalf of my wretched "soul. He is my best Friend and only Helper; but I can- "not die in peace, till my teachers have also forgiven me "my many sins against them." On the day following, she sent for another Missionary, and declared with many tears her deep sorrow on account of her mispent time, begging forgiveness of all her teachers. She was not only assured of their forgiveness and the interest they felt in her salvation, but directed for comfort and hope, with all her misery of mind and body, to the only Almighty Physician. In the evening she begged another visit, and two Missionaries went to see her, to whom she declared with joy, though with a faultering voice, that all fear of death was taken from her, and that she could rely on the pardon of her sins and acceptance with our Saviour, for whose coming she now waited with ardent longing. After singing some suitable verses, the Brethren in fervent prayer commended her departing spirit to the Redeemer of poor lost sinners. All present were greatly affected. Not long after, she fell gently sleep. We all united to thank and praise our Saviour for the salvation of this poor creature, and were anew encouraged to persevere in preaching and bearing our testimony to the power of the gospel, which when sown in the heart, by the power of God's Spirit, springs up, though sometimes late, and bears precious fruit.

As the number of our dwellings increased, we were in the year 1798, obliged to remove the burying ground of the unbaptized, and make a new one between two hills. But during the last nine years, the buildings having extended still farther, and the place being so stony, that sometimes eight people after a whole day's work with their poor tools, have hardly been able to make a grave deeper than about two feet; we resolved, after mature consideration, to lay out a burying-place, at some distance from the settlement, and to seek for better ground, in which the graves may be made deeper with less trouble. The Brethren Bonatz, Kohrhammer and Kuehnel therefore, went in search of a proper situation, and were successful in finding a piece of ground fit for the purpose, in our uncultivated valley, 234 feet long and 204 broad. Our people were informed of it, after the public meeting, and were much pleased on being invited to lend a helping hand. At half-past seven the following morning, a signal being given by the church bell, a very great number of men, women, and children came to volunteer their services, and began to work with great alacrity under our direction. First, we dug a ditch, three feet broad and three deep, enclosing the whole piece of land; then divided it into four compartments.

On the 13th, the first corpse was buried in it. On this occasion, we calculated how many burials we have had here since our arrival in 1790. The numbers are as follow: In the burying ground of the baptized, 190; in that first made for the unbaptized, 120; in the second between the hills, 261; and in the new one, 1: in all, 572. We also completed our canal, begun a year ago, and thereby obtained a vent for the water into the river Sonderend, by which we hope to save our low-lands from inundations.

The

The measles by degrees left us. From January to April this year, 56 persons have died, chiefly in consequence of this distemper. Of most of them we have that firm hope, that they departed in the faith of Christ, and are now with Him in safety.

May 6th. Brother Kuehnel was sent for by a youth, called Slinger Janige, who was near his end. Being asked why he had desired to see his teacher, he answered with tears, " Jesus died on the cross, and shed His precious blood for " me also. This I believe with my whole heart, and now " beg you, that before I die, I may be baptized into His " death." As he had given frequent proofs of his faith and earnest desire to be baptized, we consented, and after a suitable exhortation and prayer, Brother Schwinn baptized him on his sick-bed, calling him Frederic. Other sick were likewise visited with pleasure. A youth, who for this long time past, laboured under a dreadful disorder called here " Die Lazarus Ziekte," was among them, and an object of great compassion. By this terrible calamity, his fingers, cheeks, and left leg were entirely rotted off, so that his whole body exhibited a pitiable appearance. The Missionary addressed him thus: " You " have long frequented our school, and have been taught, " that there are only two ways, which mankind will enter " upon, after this life; the one leading to life eternal, and " the other to hell and damnation. The dreadful illness you " suffer proves to you, that the end of your mortal life " cannot be far distant. God will require your soul of " you, and then all will depend upon it, in what state you " are found." The youth replied: " I pray day and night " to Jesus Christ my Saviour, that He would forgive me my " sins, and I firmly believe, that He will not cast me away. " Yet I must confess, that I am not yet so firmly assured " of the forgiveness of my sins; but that I sometimes think

it

" uncertain, whether I shall be saved and come to Jesus." He was encouraged to be earnest in prayer, that our Saviour might deliver him from the power and curse of unbelief.

9th. A Hottentot woman came to us, and after confessing that she had always been a great sinner, she said: " I truly abhor myself on account of my wicked life. No " dog or pig is so bad and despicable as I am, but far above " me." We directed her to seek for pardon and peace through the all-sufficient atonement of Jesus, who never rejects a returning prodigal.

13th. We heard with sorrow, that Rachel Stenner, once a communicant, but excluded for a considerable time, with her infant, had been burnt to death.

She was baptized in 1797 by Brother Kuehnel, and became a communicant in 1799. Shortly after, she married a man called Jeremiah Stenner, who departed this life in 1801. Even before his death, her conduct had been very exceptionable; and she soon afterwards went to serve at a farmer's, where she entered into connexion with a slave. After some time she was afflicted with a disgusting complaint, insomuch that she could not be suffered to remain in any habitation, and was therefore lodged in a straw hut, in a field, the necessary food being brought to her daily.

On the 4th, she went out to fetch some firewood, and is supposed to have had the misfortune to set her hut on fire, in which she and a child she had by the slave, miserably perished, before any assistance could reach the place. She was just alive, and asked for water; but soon expired.

14th. We spoke with our communicants previous to the Lord's Supper, much to our satisfaction. Among many remarkable expressions used by them to describe the state of their souls, all of which tended to show their humble dependence upon the Lord, and their consciousness of their own weakness,

weakness, Lewis Anders said: "When I go to work at a "farmer's, I promise to do his work well: to our Saviour I "promised at my baptism, that I would be faithful to him, "and not forsake him. With the farmer I kept my word; "but alas, how have I served my God. I have deceived "him often, and this makes me weep and mourn over my "wretched heart. Do not forget to pray for me."

On the 16th, we had a blessed participation of the Holy Sacrament. Three persons were admitted as candidates.

18th. A Hottentot woman was baptized by Brother Bonatz, and called Mary.

22d. We had a pleasant visit from two English Officers, and also received letters from our Brethren in London, which gave us very great pleasure.

25th. The Brethren Bonatz and Kuehnel went by invitation of Mr. Teunis to attend the funeral of an old widow, Mrs. Van der Schief, whom he had provided for at his house. She died in her 96th year.

29th. Klaas Raam, a candidate for baptism, was baptized on his sick-bed by Brother Kuehnel, and called Anthony. Several of the Missionaries called upon him on the 30th, and found him better in health. Being asked, how he felt himself; he answered: "I am better, and perceive, that "the illness of my body was in part owing to the great "burden of sin which oppressed my soul; but now, since our "Saviour has filled my heart with comfort and peace, by "faith in his atoning death, and by the washing from sin in "his precious blood, I am happy in my heart, and even my "body is strengthened thereby."

June 7th. Brother Marsveld being taken ill, we sent for Dr. Temple, and were sorry to hear from him, that our dear brother was in a precarious state.

On speaking with our communicants we discovered peculiar

peculiar earnestness in desiring to know more of the power of Jesus' blood to sanctify us in soul and body. They speak freely and confidently of the state of their souls, and ask our advice in all things with the simplicity of children.

20th. Lord Caledon having arrived at the Cape as our future Governor, and by a proclamation required the attendance of the inhabitants at Cape-town to take the oath of allegiance, we resolved, that the Brethren Bonatz and Kuehnel should go thither, both to recommend the Mission to his Excellency's protection, and to transact some other business.

25th. We received a friendly letter from the landdrost Van der Rit at Stellenbosch, respecting inoculation with the Cow-pox, which he desired we might propose to our Hottentots. This was done on Sunday after divine service.

26th. A bastard Hottentot woman departed this life. Shortly before her end, she desired her husband, who is a candidate for baptism, to tell us, that she departed as a reconciled sinner in reliance upon Jesus and his atoning death. She then took an affecting farewell of him, and assured him, that she was delivered from all fear of death.

30th. In the evening, the above-mentioned two Brethren returned from the Cape-town, and delivered to us the following report of their transactions.

" June 20th. The River Sonderend having swelled considerably by the late rains, we hastened to get across, before it was too late. In about an hour we reached its banks, and immediately pushed through. Some Hottentots, who accompanied us, rendered us great service by leading the oxen safe through the rapid stream, which was several feet deep in the middle. The rivers of this country are in general very rapid, owing to the great fall from the high mountains; and their rocky beds make crossing them dangerous. Between our settlement

settlement and the Cape are four such rivers, among which, the river Lawrence is the most difficult to pass. If there is only four feet depth of water, the force of the current renders it impossible to ford it, though it is only about twenty yards broad.

" After halting a short time at the river Sonderend, we proceeded, and paid visits to some friends whose houses lay in our way, at 10, 11, and 12 o'clock at night.

" On the 21st, at three in the morning, we reached Butter-river. Here we took off our oxen and rested till nine ; passed the Palmite-river, and spent the night on the opposite bank. On the 22d we reached the Duinen, and on the following day, towards evening, arrived with Mr. Heuser, by whom we were cordially received and lodged. In the morning of the 24th, we reached Mr Disandt's house in the town, and as we could not execute our commission to day, spent our time in visiting several friends.

" 25th. We called upon the postmaster to rectify some mistake about the management of the post. From thence we went to Mr. Barnard, who has always been very favourably disposed to the Mission ; and at our request, introduced us to the Governor. His Excellency received us with condescending kindness ; and when we presented our congratulations on his arrival, and recommended the Mission to his protection and favour, he expressed his good-will towards our undertaking, and promised to visit Baviansklooof. On our return to Mr. Barnard, we represented to him the cause of dispute between us and the postmaster, which was altogether owing to calumnies ; and he undertook to manage the affair for us, which he most obligingly performed. We have, on this occasion, had an opportunity of perceiving that, notwithstanding the general character of our establish-

ment is known and respected by many, there are some who delight to give us a bad name.

" 26th. We called upon our old friend Fiscal Rhynefeld, and had much pleasing conversation with him. He inquired whether we were not about to form a second settlement. We informed him, that we had made a proper report to our Brethren in Europe concerning it, but as yet had no answer.

" Having long ago received information of the call of Brethren Kuester and Schmidt to serve the Mission here, we fondly hoped we might have perhaps met them at Capetown, but were disappointed. However, we found several things belonging to them arrived already, as likewise a chest containing old clothes, sent as a present to the Hottentots by friends in London, and a hand-mill for grinding corn, a present to the Missionaries, with other necessaries, for which we gave thanks to the Giver of all good gifts, and to the instruments of His bounty. We pray that His blessing may rest upon our dear Brethren and Sisters and friends in England, for their affectionate remembrance of us.

" The small-pox having lately made great havoc in the country, it was the wish of government that all fathers of families and masters of slaves would introduce inoculation by the cow-pox, and an application had been made to us on that head. The fiscal, therefore, advised us to go to the Town-house and get acquainted with the mode of doing it, that we might inoculate our Hottentots. We went in the afternoon, and though above 1800 persons had already been inoculated, the crowd was so great, that we could hardly push through. Eight surgeons were employed in the operation, in presence of the fiscal.

" We received from them the instruction requisite, and were presented with some phials with matter. But as it does

not

not always take effect when dry, we got one of our men inoculated immediately.

" 27th. Having finished our business at Cape-town, we set out on our return in the evening, and stayed over night with Mr. Heuser. At three in the Morning we proceeded, and spent the next night under Hottentot Holland's Kloof. Our oxen being very feeble, we hired 14 more to help us across the mountain; for which we paid eight dollars. The whole of our journey was safe and pleasant, and we reached our own home on the 30th, thanking the Lord our Saviour for his mercy and goodness towards us during this journey."

July 2d. The wind was remarkably high; and on the 3d it rose to a perfect hurricane. All our roofs were damaged, and much devastation made in our fields and garden.

On the 4th and 5th we distributed to the poorest Hottentots the clothes arrived from England. Forty persons shared in this bounty, to whom we likewise spoke of the love and kindness of our Brethren in Europe, and the share they take in the conversion of the Hottentots, praying for them continually, that they may become true children of God, through the remission of sins in the blood of Jesus. They expressed their thankfulness with many tears, lifting up their hands and praying the Lord to reward their benefactors. They also desired us to write and thank them in their name, which we do herewith; adding our thanks for the pleasure we received in the distribution.

We now set up the hand-mill sent us by a friend in London, and found it to answer uncommonly well. It will be of great use to us, especially in the summer-season, when there is a scarcity of water for our mill. The Hottentots likewise will be much benefited by the use of it at such seasons, and we beg most cordially to express our thanks to our unknown

friend for this valuable present. May the Lord bless and reward him.

5th. The Brethren Bonatz and Kuehnel made a beginning with the inoculation. The servant, who was inoculated at Cape-town, as above related, did very well. He got several very healthy-looking pustules, about nine days after the operation. His name is Charles Stombier, one of the baptized.

From this subject fresh matter was obtained, with which Brother Kuehnel inoculated his little boy Henry. The child was not at all confined to his bed, by any kind of illness; and in about eight days several well-looking pustules appeared. About 100 Hottentots were inoculated at the same time, who all did well; and since then about 500 more have undergone the same operation with good effect.

5th. One of the candidates, Constable Armouth, being very ill, was visited by two of the Missionaries. He said: "I have requested this visit, to tell my dear teachers, that "I do not know what may be the will of the Lord concern- "ing me, whether I am to remain longer in this world, "or to depart to Him. But I have resigned myself into "His hands, and if I should die, my teachers may be "comforted about me; for He has redeemed me, and for- "given me my sins; I die happy." He was exhorted to remain looking stedfastly to Jesus, the author and finisher of our faith.

On the 6th, we were visited by another hurricane, which threatened the total overthrow of our buildings. It did not abate till the 7th.

9th. We spoke with our communicants. In some of the men we perceived a kind of indifference, which gave occasion to some serious admonitions.

On the 11th, we celebrated the Lord's Supper in a comforting

forting sense of the presence of Jesus. During these days, several sick children were baptized in their parents' houses.

18th. Sister Kohrhammer was seized with a very painful attack, which left her no rest night nor day, and very much alarmed us. We sent for Dr. Temple, but he did not arrive till three days after. Meanwhile we did all we possibly could for her relief, and it pleased the Lord to bless the simple remedies we applied. (On the margin of the Diary her husband adds: " May the Lord bless my Brethren " and Sisters for their unremitting attention to my dear " wife!") When the physician arrived, he found the patient without pain, but very weak. The medicines he prescribed were [illegible] for her recovery.

27th. We discovered a very disagreeable circumstance among our school-children. Some girls had been sent into the wood to fetch fuel. Meanwhile they went and stole meat out of their parents' stores; and having made a fire in the field, began to roast and boil it, and make a hearty meal. Two boys, happening to pass that way, came and desired to partake, which the girls refusing, a scuffle ensued; and the boys afterwards went and informed against the girls, who were well punished for their theft by the parents.

After another dreadful storm on the 29th, all our hills were covered with deep snow on the 30th.

One of our cows was to day bitten by a venomous serpent. The Hottentots, as soon as they are aware of such a circumstance, have a mode of discovering the bite, by opening the skin, and rubbing salt leigh into it, which frequently destroys the effect of the poison.

August 2d. Two candidates for the Lord's Supper, who are brothers, conversed with one of the Missionaries. The oldest of them said: " It appears sometimes as if my heart

" was

" was bound up tightly with a cord. If I would pray, " something rises in my soul to keep me back, so that I " cannot gain confidence in our Saviour." The younger said: " I have been baptized long ago, and I can declare, " that I know Jesus as my Saviour and Redeemer. When " I was a corporal in the Hottentot battalion, I found free " access to him, and could lay all my wants before him, " firmly believing in his word: but I know not how it is, " that I have now grown so unbelieving. It is as if all my " old sins and offences had risen up against me, and I some- " times think, that my former experience was the mere " work of imagination. I therefore beseech you, support " me with your prayers, that the enemies of my soul may " not obtain their aim." Both of them spoke from the heart, and with tears. They were exhorted to look to Jesus, who had given them faith, and who alone can preserve it within us. Several of our people came to us about this time, and conversed freely and seriously about the state of their souls.

The Hottentots were busy in their fields, preparing them for sowing and planting. It is high time for this work, but the natural tendency of these people to sloth and procrastination is inconceivable. We are continually reminding and encouraging them to be diligent in cultivating their grounds for the support of themselves and their families, but they are always apt to leave it to the last.

11th. We spoke with our communicants in reference to the celebration of the Lord's Supper on the 13th, and had the satisfaction to find them earnestly longing for grace. Tobias Henry said: " Our Saviour does all things well, " but I shall remain a poor debtor to all eternity. I trust " and build my hopes upon His mercy alone, and approach " unto His table with no other plea." Cornelius Okkers said:

said: " It has pleased the Lord to afflict me with a hurt in " my body, but what grieves me more than any thing else " is, that my wife has fallen into deviations. I am some- " times quite disconsolate, and my faith is weak." Isaac Wildboy expressed himself thus: " Alas, I do not fulfil the " promise I made to our Saviour at my baptism. I live in " peace with all men. My son and his wife love and " honour me as their father. If they have any thing to eat " and drink, they share it with me. If they have nothing, " I suffer as they do; but I am contented with my lot, " only never with myself, because I still grieve my Saviour " by unbelief." Agitha said: " I sometimes perceive a " declension in my first love, and pray the Lord, that he " would not take his word from us poor Hottentots; for if " we grow indifferent about it, especially such of us as go " to the Lord's Supper, He must chastise us. Therefore " let us agree together, not to forsake Him, He has never " forsaken us, but will have mercy upon us." Sophia Magdalene related, how the Lord had brought her safe out of the wilderness to this place. She had always felt a strong impulse to seek after God, and when she heard that Missionaries were come hither, she prayed as well as she could, that she might find her way to them. She extolled the goodness of God in causing her to arrive safe with her child on her back, from a very great distance, and that He had also led her husband to her, according to her fervent prayers, though his master at first would not suffer him to follow. Old Anna Adams, by her interpreter, declared, how she rejoiced in God her Saviour. She said: " Though " I do not well understand Dutch, yet when I hear the " gospel, I feel something in my heart, to which I can " give no other name than Peace, Peace. When I enjoy " the Holy Communion, I would rather immediately depart

" out

out of the world, that I might be at home with our Saviour, who shed his blood and died for me.

During this and the former month, there was a great mortality among the cattle. We lost a good many oxen, sheep, and goats, by the excessive severity of the weather. We very much regret the loss the Mission sustains thereby, and the expence occasioned to our dear Brethren in Europe; but we strive to use the utmost frugality in our house-keeping. Our neighbours have fared no better, but have lost a considerable part of their stock. The month of August is, in general, the most severe season of the year, and Europeans have most to suffer from the sudden changes and severe cold. We commend ourselves, and our dear Hottentot congregation, to the prayers of all our Brethren and friends everywhere, and remain your most affectionate Brethren.

JOHN PHILIP KOHRHAMMER.
HENRY MARSVELD.
DANIEL SCHWINN.
J. G. BONATZ.
J. CHR. KUEHNEL.

EXTRACTS OF LETTERS,

Received from various Missions by the Secretary.

1. *From Brother* JUERGEN SOERENSEN BORK, *dated Paramaribo, in Surinam, Jan.* 9, 1808.

WE are all very desirous to receive letters and accounts from Europe, though we fear, that under the present circumstances, we shall remain without intelligence respecting our settlements in Germany, Holland, and Denmark, for some time.

time. We beg however, that you would not forget to favour us with accounts from England, and our many Missionary establishments under British dominion, for we feel ourselves most closely united to our Brethren in all parts of the world, and continue fervent in prayer for them, in these troublesome and dangerous times.

In my last I gave an account of our safe arrival, after a most pleasant voyage, rendered doubly agreeable by the unexpected meeting, off Madeira, with our dear fellow-labourers Kuester and Schmitt, going to the Cape of Good Hope. Our convoy, however, missed the port, and went on to Berbice, which occasioned delay and trouble, as mentioned in my former letter.

With thanks to our merciful God and Saviour, I may add, that all our Missionaries in this country are, at present, well in health, and active in the service of the Lord, in their respective places. Brother Mehr, at Bambey, was indeed very ill before Christmas last, but by the latest letters from Brother Lutzke, is now fast recovering.

Here, at Paramaribo, we celebrated Christmas and the entrance into the new year in the enjoyment of much blessing. On the second Christmas holiday, (Dec. 26,) four Negroes received holy baptism. We have a considerable number of new people, who all give hopes of real conversion, and that they will become the reward of the travail of His soul, who loved them unto death.

O merciful Saviour! Might but the whole human race surrender themselves unto Thee, for the anguish and pain Thou hast endured for our redemption, then we should see peace and righteousness established, and all wrath and envy, and every evil work, would cease in the earth!

Since I have once begun to travel, it seems as if I had altogether ceased to be stationary, as formerly. I have now

received a call to go and serve the Mission among the Indians at Hoop, on the Corentyn. The Lord alone knows, how little I am fit for such a charge. My wife also has but a weakly constitution, apparently not well calculated to bear the hardships of that Mission. But on committing ourselves in prayer to our Saviour for direction, we could not refuse accepting the call; but believed it was his will. The inward and outward situation of the Indian congregation at Hoop is at present very precarious, and affords but a poor prospect of success; but we cast our burden upon the Lord, who is mighty to save, and he will help us. On the 11th of this month we shall set out, Brother Buechner accompanying us. We cannot but feel much pain on taking leave of our beloved fellow-labourers at Paramaribo, where we lived so many (15) years, in uninterrupted love and harmony; but we consider it our duty to go whither the Lord calls us, and we are through His grace perfectly resigned to his will. May His blessed aim with us be but obtained, and we shall be at home, wherever we may have the favour to serve Him.

Salute all our dear Brethren and Sisters every-where from us; and if you can find means to do it, make a report to the Elders' Conference of the Unity of our proceedings.

From my relations at Copenhagen I cannot expect to hear soon, how they have fared during the bombardment. I am sorry your countrymen paid them that visit. I remain ever, &c.

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2. *From Brother* JAMES LIGHT, *dated Gracehill, in Antigua, Jan.* 2, 1808.

YOU will have heard by other letters from my fellow-labourers, to what a situation we are reduced in this island, by

by the severe illnesses which most of us have lately suffered, and from which we are not yet recovered. The large congregations belonging to the three settlements here, have therefore been but imperfectly served, it having been impossible for the few that remained tolerably well, to do the duty of the Mission, as we could wish. May our Saviour soon send us help, and lead and tend his poor black flock in Antigua, as is well-pleasing unto Him.

The long-continued illness of Brother Sautter, during his abode at Grace-bay, you have no doubt been informed of by Brother Schnepf. It was at length necessary for him and his family to move to St. John's for the benefit of better air; and Brother Richter went to Grace-bay. As a voyage to North America was recommended as the only means likely to preserve Brother Sautter's life, and an eligible opportunity offered, he set sail for Philadelphia, Oct. 3d.

Scarce was the vessel out of sight, when both the Brethren Schnepf and Bekker, who serve the Negro-congregation in Spring-garden, were seized with severe fits of illness. They struggled hard to continue doing the most needful work, but at length Brother Bekker was obliged to take entirely to his bed; and from that time to the 20th of December, was painfully afflicted with the bloody flux, which reduced him to the last extremity. Brother Schnepf was at that time confined to the house, and for the last two months to his bed, nor is there the least prospect of his recovery, but rather, that every day will be his last amongst us, on which he will close his long and faithful services in the vineyard of the Lord.

Thus, dear Brother, we are in a very distressing situation, and do not know what to do for assistance. But it is the Lord's cause, and we are sure that he can and will main-

tain it, not according to our short-sighted ideas, but according to the gracions purposes of His will, whom all things serve in nature. The harvest truly is great, but the labourers are few. We might indeed be alarmed, when we see ungodliness in the world increasing every-where around us, and human inventions and arguments wearing the garb of Christianity; the poison of false doctrines and infidelity spreading even among the Negroes in general, so as to render them careless as to their soul's salvation. We cry mightily unto the Lord to save us, and to preserve our poor congregations from relapsing, if not into their former superstitions, yet into something equally baneful, leading them from the only true source of happiness, Faith in a crucified Redeemer. We solicit your prayers, and indeed we know that we have them, and those of all God's children; but we wish them to be more urgent, that we may see, both a stirring among the dry bones, and a revival of His work among our own people.

We are here alone at Gracehill, and hardly able to do all we ought, in caring for so large a congregation; but our gracious Lord has helped us hitherto beyond our expectation. The celebration of Christmas was attended with much blessing. On such occasions our drooping spirits revive, and our faith is strengthened, when we behold so many Negroes flocking to hear the gospel; and so many new-comers, whom we consider as subjects to be won for Christ, the Prince of Peace, by the word and power of His Spirit. Our church was quite crowded. On the 27th we had a meeting with nearly 300 Negro-children, from twelve years of age and under.

In the year past we have had some increase. Thirty-eight adults and 56 children have been baptised; and 16 adults, baptized

baptized as children, were received into the congregation. Thirty-eight have been readmitted. In all, an addition of 148.

Thirty-five adults and 19 children have departed this life, and 50 have been excluded. The actual increase, therefore, is 44. The number of this congregation at the close of 1807, is 1408 adults, and 408 children, besides upwards of 400 Negroes who are under our instruction; making together upwards of 2200 Negroes belonging to Gracehill, to each of whom we wish to pay particular attention.

Brother Richter and his wife enjoy an uninterrupted good state of health; nor have they had an hour's illness at Grace-bay, which is considered as a very unhealthy spot.

In regard to myself, I am thankful to my good Lord for the health I enjoy, but both my wife and I perceive that our European strength has suffered considerable diminution in this climate. What remains of our lives here below, is at the disposal of our Lord and Master; and if he favours us by accepting our poor services, then happy is our lot. In the distress of so many of our congregations, and of all our fellow-men in these calamitous times, we take a near share, and cry unto the Lord, soon to deliver them, and to grant us a lasting peace. I remain ever, &c.

BY a letter dated Feb. 8, 1808, from Brother C. F. Richter, we learn with sorrow, that on the 29th of January, it pleased the Lord to take home to Himself, the soul of our much esteemed Brother J. L. Schnepf, in the 59th year of his age; by which the Mission in Antigua sustains a very heavy loss.

3. *From*

3. *From Brother* NICHOLAS GANSEN, *in Barbadoes, dated Sharon, Feb.* 29, 1808.

CONCERNING the work of God in this Mission, I cannot add much to what I mentioned in my last: it makes some progress, though but slow. In general the preaching of the gospel is well-attended on Sundays, both at Sharon, and on the few estates we visit, when one of us can be spared, and we hope not without blessing. But our daily fervent prayer is, that the time may soon come, when the poor blind ignorant heathen in this island may be convinced of the curse of sin. Then the glad tidings of a Saviour will become welcome news, and the preaching of the gospel have more effect upon their hearts, than has been hitherto visible.

I must confess, I have no-where seen more of Satan's work among the heathen Negroes than here, notwithstanding which, they all pretend to be very good people, and say they have never done any evil.

As to our congregation, we have baptized nine adults, and nine children, during the course of last year; but I am sorry to add, that we were obliged to exclude three men. One of them is a man much esteemed by the manager; and a good many Negroes come from the same estate to our chapel, though the excluded person, in order to make them desist, tells them, that our discipline is too strict.

I am now in my 64th year, and sometimes feel that I am growing old. But when I reflect how my Lord and Saviour has supported me hitherto, and granted me to experience in myself, and to behold in so many thousand poor heathen, the power of the word of His Cross, I revive, and am bowed down with gratitude before him. My daily prayer is expressed in that verse:

" *Keep*

" *Keep thou me, a feeble child,*
" *Sober, watchful, undefil'd;*
" *That, where'er Thy steps I see,*
" *Simply I may follow Thee.*"

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4. *From Brother* DAVID ZEISBERGER, *dated Goshen, on the Muskingum, Aug.* 6, 1807.

I RECEIVED from your dear late father, with whom I always kept up a most interesting and edifying correspondence, the first consolatory letter, after our being taken prisoners in Canada, in 1782, with very seasonable relief in our distressing situation. The grateful impression then made on my mind, I shall never forget, while I live.

At that time, it appeared as if all was over with our Indian Mission; but, by the power and mercy of God our Saviour, we rallied again; and, as we poor Missionaries were not able to do any thing towards restoring the Mission, our Lord himself sought out and brought His straying sheep back to their teachers. Though we had to struggle with many difficulties, He granted us to spend four years in the enjoyment of peace and rest, with our beloved Indian congregation.

However, as we had no hopes of the conversion of any of the heathen living around us, we removed in the year 1787, to Petquottink, on the other side of lake Erie, where we remained four years. Here our congregation was considerably increased, many believing the gospel and receiving holy baptism. But this was, alas, the last rich draught of fishes we were favoured with, for an Indian war breaking out, we were a second time obliged to fly across the lake, to the British possessions. We were indeed very civilly received by the British,

British, but it proved the occasion of our getting among the white people, which has had a baneful influence upon the Mission; and the mischief thereby occasioned is not yet put a stop to, nor can it be avoided, as long as we are surrounded by white settlers.

With the Brethren Forestier and Cunow, who paid us a visit, in commission of the Elders' Conference of the Unity, we have had many consultations about the future situation of this Mission. We look to the Lord our God, and pray Him to remove all obstructions Satan lays in the way of his work, and to give grace, that we may begin anew, and see the same blessed fruits which we were witnesses to, while our Indian congregations dwelt at a distance from the white people.

As for me, I am indeed of no more use here, and cannot travel about as formerly; but I spend my time in prayer, that our Saviour himself would grant help from above, and prepare faithful and undaunted witnesses, burning with fervent love to Him, and with zeal to lead the heathen unto, and make them acquainted with Him as their Redeemer. My wife and I live in love and harmony with our fellow-labourers, Brother Mortimer and his wife, with whom we commend ourselves to the love of all our Brethren.

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5. *From the Esquimaux Brother* DANIEL, *in Labrador, to his teacher Brother* KOHLMEISTER, *going on a visit to Europe.* [*At the time of writing, Daniel was about sixty miles distant from Hopedale, at a hunting place.*]

Benjamin!

I WRITE, because I fear it is impossible for me to see you in the body this year. We hope, however, to see you again, by the next arrival of the ship. During your absence, we will cleave

cleave to Jesus, and be led by him in all our ways. It is very dangerous to lose our hope and faith, therefore I will make Jesus my only delight, wherever I am, and trust to him in all things. He also shall be my helper and refuge when He calls me home to himself, and my last hour is come. I, Daniel, salute you in spirit, and weep over your absence: but if either of us should depart out of this world, we shall go to Jesus, and our souls will see each other again; yet we desire to see each other once more in the body. Certainly I do love you; I ought to do it, for you love me, and we are both loved by Jesus; we have in fellowship eat His flesh and drank His blood in the Holy Sacrament, and therefore we are one in Him, and find rest and peace through His sufferings and death.

I, Daniel, weep over my baseness, and I often think thereon, that I saw you weep over me. My wife Sarah sheds tears when she thinks of you, for we pity you, that you have lost your dear son Charles. But do not grieve, we shall see him again with Jesus. Only let Jesus be our heart's desire. I salute you all, and so do all my relations. From your Daniel.

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6. *A Letter dictated to* DANIEL, *at Hopedale, by his Wife* SARAH, *addressed to the Brethren and Sisters in Europe, sent to Brother* KOHLMEISTER.

MY wife, Sarah, tells me to write in her name the following: " The thoughts on Jesu's sufferings and death, have quite taken possession of my soul, and I wish my whole heart to be continually filled with them. I have indeed no thoughts about myself, as if I was good, for as long as I am on earth, I am a poor creature, quite weak and worthless; but I pray constantly to Jesus to help me. Yes, I do believe on

Jesus Christ as my Saviour! I thank him for his bitter death; because he was nailed to the cross, and wore the thorny crown for me. For me his side was pierced with a spear. For me he was reviled and spit upon. I thank him with tears for his love to me; and on that account alone I am here, and can salute you as my brethren and sisters.

I will remain with my Lord Jesus Christ, and will be taken care of and led by Him as a helpless babe, for of myself I can do nothing. O yes, to my Jesus I fly, because I am a poor sinner.

I am Sarah, and these are my first words to you.

N. B. The above Letters are written in a very fair hand, by Daniel, and translated *verbatim* from the Esquimaux original, by Brother Kohlmeister.

EXTRACT OF THE REPORT

OF THE

Brethren's Society at Salem, North Carolina, concerning the Missions to the CHEROKEES, CREEKS, *and* NEGROES, *communicated at a Meeting of the Society held at Salem, August* 21, 1807.

AT Spring-place, in the Cherokee country, the Missionaries Gambold and Byhan, and their wives, have exerted themselves by every means in their power, to further the instruction of the Indian children committed to their care, with a view to promote their temporal and eternal welfare. They [illegible] most encouraging proofs that their labours are [illegible] Sister Gambold is indefatigable in keeping

keeping school; and the endeavours of the Missionaries to make the children acquainted with their Creator and Redeemer, with His love towards them manifested by His sufferings and death, His will concerning their salvation and His commandments, are not without fruit, insomuch, that amidst all the troubles and difficulties which are inseparable from their peculiar situation, they are comforted and strengthened to persevere in their work with joy.

The celebration of Christmas 1806, and the Passion-week 1807, was attended with particular blessing. The following is an extract of their letter:

" Even in these dark regions, the Day-spring from on high " has visited us, during this festival-season, with rich grace " and unction. Our merciful Lord accepted of our songs " of praise, which we brought before Him on Christmas- " eve, for His holy and meritorious incarnation, and laid " His blessing upon the preaching of the glad tidings of " great joy, that unto us is born a Saviour, both on Christ- " mas-day and the second holiday. Our children sung " the Christmas-hymns they had learnt at school with " cheerful voices, and we doubt not but that Jesus, who was " made partaker of flesh and blood, and appeared as a child " in the world for their sakes, also graciously heard and " received the praises of these little ones. Brother Byhan " had put together a small organ, which accompanied the " voices, and pleased the children much.

" At the preaching on the second holiday, there were se- " veral strangers, both Indians and whites, and between " twenty and thirty Negroes present, so that our room " could hardly contain them. All heard the great word of " of our Lord's incarnation with stillness and much appa- " rent devotion. O that it may have sunk into their hearts, " that the seed sown may spring up and bring forth fruit."

The Missionaries give the following account concerning the Passion-Week and Easter: " We celebrated these so-
" lemn days with our school-children in blessed contempla-
" tion on the sufferings of our Saviour. When we read to
" them the history of His agony in the garden of Geth-
" semane, on Maundy-Thursday, they were so much af-
" fected, that many tears were shed.

" In January, an Indian woman, whose son, John Ge-
" sedi, attends the school, staid some days with her daugh-
" ter at Spring-place, attended both the family devotions
" and the school, and was much delighted with the singing of
" hymns. We told her, by interpretation of the children,
" that we did not sing like the Indians, for the sake of mer-
" riment, but by our voices desired in hymns both to praise,
" and to pray to God our Saviour. She inquired; 'whether
" God heard and attended to it?' The children, who fre-
" quently converse with us very simply and sensibly upon
" this subject, answered; that God saw and heard all
" things, and even knew the inmost thoughts of our hearts;
" and that those who love Him here would after this life be
" received by Him into heaven. While the children were
" thus explaining the gospel to her, the poor woman sat
" weeping; and taking Sister Gambold by the hand, ex-
" pressed a wish, that she lived nearer to us, that she might
" often hear the word of God."

Our Missionaries are deeply impressed with thanks to God for the favourable disposition of the Indian chiefs living in their neighbourhood, particularly of Chuleoa, who was formerly a decided and bitter enemy. They relate the following circumstance: " When in March last the chiefs of
" that country held a council at Mr. Vann's, and during
" that time, Chuleoa lodged four days with us; he delivered
" a speech to the children at parting, (his son being also
" at our school.) He reminded them how well they fared with

" us

" us, better by far than any other children; that they had " every day enough to eat and drink, while many of their " country-men were starving; besides which, they learnt " nothing but what was good: that therefore they should " be very obedient, and do every thing they were bid with " alacrity and cheerfulness, love and revere us as their pa- " rents, and remember that he and the other chiefs had call- " ed us to this place, that we might instruct them in every " useful art, and that he should always consider us as his " own children." The Missionaries returned him thanks for his good-will towards them, and advice to their scholars, and assured him, that in return, they prayed God to bless him and give him His grace, which seemed to affect him very sensibly. The children were interpreters.

As Mr. Roger's daughter, to whom a promise had been given to receive her into the school, did not arrive, our Brethren agreed to take an Indian child, son to a man called *The Flea*, who had frequently urged his petition, and has a very good character. The three Indian children, at present maintained by them at the school are, Thomas Aranuk, Chuleoa's son; George Vann, a nephew of chief Barks; and John Gesedi, or Getseyehidi, the son of a common Indian. Besides these, there are five more at school, maintained by Mr. Vann.

Mr. Vann remained well-disposed towards the Mission.—His wife frequently attended their family worship. When Mr. Vann is not at home, travellers often come to Spring-place for lodgings. On such occasions they mostly arrive thoroughly wet and starving, when our Brethren must quit their fire-side, and sit or stand together in some cold corner. Their chamber is likewise extremely cold, and they had suffered much from the severity of the weather.

Frequently they experienced a dearth of provisions, especially of meat. Many of their pigs, and even black cattle

tle had run away, so as to be irrecoverably lost. But God had not permitted them to suffer hunger, and sometimes sent help at a time when most needed, and from quarters least expected. To be better provided in future, they had at length finished a place to keep their pigs in, and also cultivated an acre and a half of land to raise more corn. In general, they remark with gratitude, that, except colds and little indispositions, they had suffered nothing in their health. The Lord has preserved them in the bond of love and peace, which was always strengthened anew by the monthly participation of the Holy Communion. Sister Byhan was safely delivered of a daughter on the 4th of April, which was baptized May 3d, in presence of all the school-children, and two visiting Brethren, Petersen and Burghardt, by Brother Gambold, and called Sophia Dorothy.

In April, Brother Gambold paid a visit to Mr. Black at Highwassee. His letter of May 5th, gives the following pleasing account of it: "On the 25th of April, I arrived "at Mr. Black's, who received me with the greatest cordi- "ality. At his request I resolved to stay with him over "Sunday, and to preach in his school-house. I felt quite "at home with this worthy man, who is a true lover of "Jesus, and exerts his utmost to make the Indian children "acquainted with their Saviour. The sight of upwards of "40 Indian children of different shades of colour, singing "with loud voices the praises of the crucified Redeemer, be- "fore and after the sermon, moved me to tears, and I felt my- "self quite enlivened, while I was declaring the gospel to "them, some adult Indians and about 15 white people being "present. I spoke on the all-sufficient atonement through "the blood of Christ, from 2 Cor. chap 5. ver. 19, 20. The "whole company appeared very attentive and devout."

Of the above-mentioned two Brethren, Karsten Petersen, and Christian Burghardt, who are appointed to endea-

"vour

vour to begin a Mission among the Creeks, we will still add, that they left Salem on the 30th of May, commended by the whole congregation to the grace and protection of God. Brother Vanniman Zevilly accompanied them as far as Spring-place. They had a troublesome journey, and the roads being very bad, their waggon overset several times.

May 1st, they arrived safe with the Missionaries at Spring-place, to their inexpressible joy.

Brother Zevilly staid 11 days with them, after having rendered both to the travellers and the Mission the most essential services.

From the letters of the above-mentioned Brethren, written at Spring-place, the following are extracts:

" On the 3d of May, at a meeting of the family, three " Indian children delivered each a well-written hymn to us, " which having learnt by heart, they sung for us. It is not to " be expressed in words, how sweet their voices are, and how " attentive and devout they appear at school, and when met " for worship. Their whole behaviour is such as to ensure " the love of all who know them. Whatever, even by a " glance of the eye, they guess to be your wish, they do " directly. A work of the Spirit of God is likewise ma- " nifest in their souls. Both at the baptism of Brother " Byhan's child, and at the meeting on Ascension-day, " they were deeply affected and shed many tears. Truly " the Lord is present with this small congregation, as well " as at Salem, and fulfils his promise, that where two or " three are gathered together, he will be in the midst of " them."

Several necessary buildings were completed during the abode of the two Brethren.

The plan to be adopted in endeavouring to bring the gospel to the *Creeks*, has been agreed on between Colonel Hawkins and the Misionaries, and they will find a house ready

ready to receive them at his settlement, on the river Flint, about sixty American miles from Milledgeville, the seat of government in Georgia. Measures have also been taken to secure a regular correspondence with them.

The labours of the Brethren among the *Negroes*, in the neighbourhood of some of their settlements have continued, and not been in vain. On some occasions, the Negroes have attended in considerable numbers.

Brother Jacob Wohlfahrt departed this life, on the 4th of August. The memory of this faithful servant and witness of Jesus, will always remain precious to our society. His lowly mind and humble deportment, connected with genuine zeal, and earnest endeavours to lead souls to Christ, and to promote His kingdom on earth, and more especially his services on the first commencement of the Mission to the Cherokees, both in accompanying Brother Byhan to Spring-place in 1801 and 1802, and his subsequent abode there for nearly four years, between December 1802 and October 1806, during which, the school was established and the Mission put upon a more firm foundation, will never be forgotten by us: He is now gone to receive that reward which the Lord, through mercy, imparts to all them who love and serve Him, according to His gracious purpose. May he once behold a large body of Indians from this country assembled around the Throne, and joining him in giving all the praise and glory unto the Lamb for ever and ever.

BY Letters just received from the Cape of Good Hope, we learn that our Missionaries at Bavianskloof were all well at the end of January, 1808.

EXTRACTS OF DIARIES

RECEIVED FROM

THE BRETHREN'S SETTLEMENTS ON THE COAST OF LABRADOR.

From Hopedale.

JANUARY 6th, 1806. Proofs of the power of the gospel in the hearts of our dear Esquimaux multiply upon us, and we are bowed down with thankfulness to our merciful Saviour for them. The celebration of Epiphany was a true festival to our whole congregation, a day which the Lord had made. In the afternoon two youths, a widow, and a married woman received Holy Baptism. No words can express the powerful sense we had on this solemn occasion of the presence of God our Saviour. The whole assembly was in tears; the candidates were filled with humble joy and gladness of heart, confessed themselves most unworthy of such heavenly privileges, and declared, that they most gladly renounced the devil and all his works, and surrendered themselves with soul and body to Him who had redeemed them with His own most precious blood. The two youths were more particularly overcome with gratitude, and came of their own accord to declare their determination, by the grace of our Saviour, to belong to Him for ever.

8th. Judith, Abel's wife, departed this life. She came hither with her former husband, the well-known William Tuglavina, and always conducted herself with great propriety. After his death, she married Abel in 1801, and with him came to live at Hopedale in 1804. By occasion of the awakening which took place in this settlement, she was greatly

enlivened, but, like most of the old baptized people, who thought themselves converted already, having also some knowledge and a fluent way of expressing themselves in religious affairs, she did not at first show much of the divine life in her soul, till by the powerful work of the Holy Ghost she was brought to see and acknowledge herself an unworthy sinner, and no better than those who were just now alarmed and brought from darkness unto light, and from the power of Satan to the living God. Before the last Lord's Supper she expressed herself thus: "I perceive now, that I "am a great sinner, and am so ashamed, that I hardly dare "open my lips, for it is clear to me, that I am far behind "others in love to our Saviour. It appears even, as if He and "I were yet strangers to each other, and I can do nothing "but weep for Him." She afterwards became quiet, lowly in heart, and earnestly desirous of enjoying communion with God. During her last illness, however, she showed much uneasiness of mind, as if something disturbed that peaceful expectation of her exit out of this life, which we wished to see in her. Brother Kohlmeister visited her very faithfully, encouraging her to look up to Jesus, the author and finisher of our faith, and on one occasion particularly, offered up a most fervent prayer to the Lord, that He would remove all her doubts by a full assurance, that her sins were forgiven through the merits of His precious blood: during which the poor patient, and all present melted into tears, and felt that their prayer was heard and answered. She wished afterwards to speak with her teacher, and confessed that she had hitherto hidden from our knowledge some deviations, which burdened her conscience, and which she must make known to us before she departed. She then declared her firm trust that God her Saviour would wash away all her sins and remember them no more, after which she exclaimed: "Now I am ready, and will "go to Jesus. He will receive me in mercy just as I am, for

"He

" He has died for me." She now lay still, in the joyful hope of being soon released. Both the Missionaries' wives, and the Esquimaux sisters visited her frequently, to whom she declared the happiness of her soul; and in the night previous to her departure, conversed in a most edifying manner with those that watched with her, of the near prospect she had of seeing her Saviour face to face. She then entreated her husband to bring her clean white dress, which she always wore at the Lord's Supper, and to dress her in it after her decease. Her two youngest children she earnestly recommended to his care, and that they might be instructed in the ways of the Lord, and sent a message, as her last will, to the two eldest, who live at Nain, that they should remain with the congregation, and devote their whole hearts to Jesus. When the sisters took leave of her with a kiss, she exclaimed with joy in her countenance; " I shall now go to Jesus and kiss His " feet, adoring Him, for all His love to me, and that He has " redeemed me also, a vile sinner, and called me to eternal " life!"

The simple, artless declarations of our communicants, on speaking with them previous to the Lord's Supper, filled us with thankfulness to our Saviour. Luke said: " I am " struck with astonishment, when I reflect, that Jesus can " and does receive such abominable creatures as I am. In- " deed I am one of the worst, but His love is infinite. He " bled and died for me, that I might be saved. Ah! how " often have I crucified Him afresh with my sins, and bid " defiance to his mercy. But now He has forgiven me, and " granted me to hunger and thirst after Him. I pray to Him " continually, that He would not forsake me, for I can do " nothing of myself as I ought. The Holy Communion is, " every time I enjoy it, more valuable to me, because I feel " the power of my Saviour's death, more than I can express " in words."

Jonas said: " I have now only one object, and that is " Jesus. May I never more part with Him. Since I have " had the favour to partake of His holy body and blood in " the Sacrament, I continually cry to Him to keep me under " His direction, and to preserve me from the evil one, for " I am indeed too weak; He alone is my strength and re- " fuge!"

February. In the beginning of the month our people suffered much for want of fresh meat, though they exerted themselves with great diligence. Their summer stock was consumed, and several would have experienced the severest hunger, had not our gracious heavenly Father, when their distress was at its height, unexpectedly sent relief by a supply of reindeer or otherwise. We were occupied in cutting firewood, but the weather was unfavourable, and storms raged with unusual violence.

March 5th. Some of our people brought us letters, with pleasing accounts from our fellow-labourers at Nain.

9th. A man and two women were baptized, and on the 10th, two women, baptized as children, being born of Christian parents, were solemnly received into the congregation. We wish sometimes that our Brethren and friends in Europe might be witnesses of the grace prevailing among us, through the unbounded mercy of our Saviour, on such occasions. The celebration of the Passion-Week and Easter were seasons of great blessing unto us all. We noticed the fixed attention and heart's devotion, with which our people heard the affecting history of our Saviour's sufferings and death, with great thankfulness, and seemed to sit with them beneath His cross, feeling the power of His death and resurrection. At the Holy Communion on Maundy Thursday an Esquimaux Sister, being previously confirmed, partook for the first time. Easter-day was a day of joy and gladness. We met early to pray the Litany, and in the afternoon had a love-feast with the

the whole congregation. Several of our people began now to set off for their provision-places, and in our family-meetings we read the minutes of the last Minister's conference at Herrnhut with much edification.

April 13th. All those, who had been either baptized or admitted to the Lord's Supper since Easter last year, had a separate meeting, in which they were exhorted to walk worthy of the grace conferred upon them, and in fervent prayer commended to the grace and preservation of the Lord. Twenty of our communicants were present with us at the Lord's Supper on the 19th.

20th. Aulak and Joanna's infant son was baptized. The mother had departed this life yesterday morning, after her delivery. She came last autumn hither as a wild, ignorant heathen, from the neighbourhood of Okkak, and, on her first arrival, showed no disposition whatever to be converted. But soon after, the power of God's grace was made manifest upon her. She learnt to know what true conversion of heart means, and would not rest satisfied with any thing of a superficial nature. She cried to the Lord for mercy, and obtained real, saving faith; it was surprising to observe how well she comprehended the meaning of the gospel, and in how clear a light the mystery of the cross of Christ was revealed to her soul, insomuch that she could apply to herself the sufferings of Jesus as meritorious and all-sufficient for the remission of sin and the sanctification of soul and body. She adored the crucified Jesus in truth as her Redeemer, and nothing was so delightful to her, as to hear of Him and all he had done and suffered to save her from sin and death. She sought Him with earnestness, and found rest for her soul, and full salvation in His wounds and death. Her whole walk and conversation testified of the new birth which had taken place within her, and of a total change of heart and sentiment, particularly after her baptism, on the 10th of last February. Immediately after her delivery,

delivery, there appeared symptoms of an inward inflammation. She lay still and resigned to the will of the Lord, and seemed to take no more notice of any thing that was said; but towards morning, raising herself up in the bed, she exclaimed: "Jesus is coming, and I am ready to meet Him. A very "short time will bring me to Him. Trim the lamps and "make the room light and pleasant. Jesus' bleeding love is "not cold towards those who are longing for Him." The company present proposing to join in a hymn, and not immediately remembering a suitable one, she said: "Sing that "hymn for me: Unto the Lamb of God," &c. See hymn-book page 92. After it was done, she fainted and sunk down upon the bed, her sight and hearing failed, and she fell gently asleep in Jesus. Both by the inhabitants of the house in which she lived, and by all the Esquimaux sisters belonging to the congregation, she was faithfully attended and nursed during her illness, being universally beloved. Many tears were shed at her departure, and the happy manner, in which she left the world, made a deep impression upon us all. She was only about thirty years old.

May 3d. Jonathan and Mark, having been on a visit to Nain, brought agreeable letters from our Brethren there. Our people were mostly absent, but on the 15th, all the communicants, and several others, came to celebrate Ascension-day. In the evening a discourse preparatory to the Holy Communion was delivered to the communicants. They all expressed their great desire to partake of it. After a blessed enjoyment they left us on the 18th. Some of them wept at taking leave, and declared how much rather they would stay with their teachers, that they might hear more of those things, which were so precious to their souls. They cannot now find words to express their thankfulness to God for having sent teachers to instruct them, and to us, for coming to such unworthy creatures as they consider themselves to be. During

their

their absence we were diligent in preparing for the building of the new church.

June. The beginning of the month was very stormy with much snow, and most of our communicants were prevented coming to us.

25th. Kapik came hither and reported that his father Jacob was dead and buried at Tikkerarsuk. This man came first to the Brethren at Nain. He was in the beginning apparently very earnest in seeking his soul's salvation, and received Holy Baptism in 1801. But he afterwards fell into temptation, and again took refuge to his old practices as a sorcerer, playing at the same time the part of a most consummate hypocrite. Though he was excluded, yet as his health was fast declining, the Missionaries were the more earnest in exhorting him to turn to Jesus, who alone could deliver him from the bondage of sin and Satan. He seemed for some time to take this wholesome advice to heart, but his last days and final exit out of the world gave sufficient proof that his heart was unconverted. His pains were great, and his impatience increased with them. He demanded with violent cries, that a knife might be given him to stab and make an end of himself. This being refused by the family, he persisted in calling for a rope, till at last his wife and son, wearied out with his continued cries, gave him one, with which he put an end to his own existence. We were all greatly shocked at the recital. On the 29th, almost all our people had returned hither, and we had several meetings with them.

July 1st. Most of them set off again in kajaks and boats to their provision-places. They did not however forget the Lord's Supper, but returned on the 5th. We may say of most of them, that their delight is in the word of God, and their gratitude for the mercies they enjoy is evident in all their ways. When they are with us, we have regular daily service in the church, otherwise we have our family-worship in the house.

Having

Having exerted ourselves to the utmost of our ability to prepare for the building of the new church, and raised a wall five feet high upon the foundation, we began on the 15th to rear the frame-work, and were thankful to the Lord that all went well, and without hurt to any one. For, after all, building is a business we are not sufficiently acquainted with; and, by awkward management one or other might easily meet with some disaster; but the Lord hears our prayers and protects us. We had in general pleasant weather for it. A very violent storm on the 28th made us think with much concern on the ship which is now approaching our coasts, and we joined in prayer to the Lord to preserve her.

August 6th. Daniel arrived and brought the widow Ketura with him, who was dangerously ill and departed this life early on the 7th. She was baptized and admitted to the Holy Communion at Okkak, but afterwards seduced to many deviations by her heathenish acquaintance. Last autumn she removed hither, purposely to be out of the way of temption, and, as she declared, to devote herself to the Lord with her whole heart. Her intercourse with the Esquimaux here had a good effect, and the Holy Ghost directed her to the knowledge of herself as a sinner, and of Jesus as an all-sufficient Saviour. She sought and found pardon and peace with Him, and departed rejoicing.

All our communicants returned to partake with us of the Lord's Supper on the 13th, and we had a very blessed day. To-day arrived three large European boats, one from the north and two from the south, filled with heathen Esquimaux. We immediately cast out the net, and our Esquimaux were no less attentive to the opportunity, with a view to gain some souls for Christ. But alas, there were no ears to hear. One poor solitary widow seemed much affected, and begged leave to stay, that she might hear more of God's word, and be converted to Jesus; but her heathen friends, and especially the master

master of the boat in which she was, would not suffer her. On the 15th, they left us again, as did most of our people, some to hunt rein-deer, and others to fish for salmon. The latter were remarkably successful, and laid up a good stock for winter consumption.

27th. Two post-kajaks arrived, and informed us of the safe arrival of the ship at Okkak, for which we blessed the Lord. She arrived with us on the 17th of September, and set out on the 3d of October, with Brother Kohlmeister and his family, and Brother H. Schmitt on board. (See Per. Acc. vol. IV. p. 90.) October was a boisterous month, and our people suffered a good deal in their tents by the snow and rain. They therefore repaired their winter-houses, and one family after the other moved into them. By the ship, Brother Burghardt had arrived with us on a visit, with a view to make himself acquainted with the inward and outward concerns of this settlement. He therefore spoke with all the inhabitants, young and old, to mutual satisfaction, and made an encouraging report to the Mission's Conference on the 19th of November. Among the baptized, he found several who live in close communion with our Saviour, and watch with great care and circumspection, that nothing may interpose to rob them of that happiness. Some complain much of their poverty and helplessness, and cannot be comforted about the wicked life they led formerly, and that they had so long endeavoured to deceive their teachers under all manner of pretences and fine speeches. In some there is not that heart's compunction visible, but yet they are awakened to a sense of the necessity of a total conversion of heart, and no more careless and indifferent. Some of the candidates for baptism confessed, that they had formerly forgotten the one thing needful, but now desired to know nothing but Jesus. The children accused themselves of disobedience, and said, that they would pray to Jesus to give them grace

to be more like unto Him. Many instances might here be quoted of the frankness with which all of them spoke of their failings, and expressed their desire to be saved from sin. This is not man's work, for an Esquimaux is by nature one of the most self-righteous of beings, and though guilty of the vilest transactions, always considers himself as very good. Among the young people a genuine work of God is manifest.

One of the men said: "While I live, I will have confi-
"dence in none but Jesus, and if I were about to die, I should
"not be afraid. Lately I thought, if the unbelievers should
"even seek to destroy me, I yet will cleave to Jesus, and not
"fear them. I now find my greatest delight in contemplat-
"ing Him as my suffering Saviour, and I long to see Him
"face to face."

One of the candidates said; "When I am alone, my heart
"prays to our Saviour without words, and I then feel so
"happy, that I weep for joy. The heathen customs,
"which I was formerly so much addicted to, I hold in ab-
"horrence. I desire always to cleave to Jesus."

A communicant declared, that though she formerly had a good opinion of herself, she was now convinced, that by nature nothing good was to be found in her, but that she stood in daily need of a Saviour, and found comfort and help in Him alone. Others made similar declarations, and that spontaneously, and from their very hearts.

The usual winter-arrangements were now made, both as to the meetings of the congregation and the schools. The Brethren Burghardt and Martin undertook the latter, previous to which, the children and others who attend them were addressed respecting the necessary diligence and obedience, and the aim of our teaching them to read, &c. explained.

December. The weather having of late favoured us in our work at the new church, we got so far forward, that we could appoint the 12th for the consecration. It was a season

of

of great blessing to us all. Two persons received Holy Baptism, our people expressed their joy and thankfulness in the most lively manner.

On the 19th, they went out to catch seals, and in the following days returned with 76, for which we joined them in thanksgiving to our heavenly Father for thus providing for their wants. We celebrated the Christmas season with our people in blessed contemplation on the Holy Incarnation of our God and Saviour, and partook of the Holy Communion on the 27th, when two youths were spectators as candidates.

31st. At half past eleven in the evening, we met our Esquimaux congregation in the new church, and with prayer and praise closed the old and entered into the new year. Our congregation consists of 76 baptized, and 42 unbaptized, chiefly children; in all of 118 persons.

From Nain.

JANUARY 1806. We entered into the new year with praise and prayer, and entreated the Lord to continue to bless our weak testimony of His love to sinners, as He has so graciously begun; and to grant to the Esquimaux to persevere in their earnest desire to hear and understand His word, and to give up their hearts to Him.

4th. In the evening we had an eclipse of the moon. It began about six o'clock, was at its height 35 minutes past seven, and ceased a quarter past nine.

6th. Being Epiphany, we had a joyful celebration of the day, on which we call to mind the appearance of our incarnate God as the Saviour of the heathen. The well-known Pattiguk (p. 127.) was baptized into the death of Jesus, and called Abraham. Titus and his wife Magdalene, who have long ago been excluded and again joined the heathen, were

asked, whether they would not now turn again to our Saviour and forsake the ways of the heathen? Titus had various excuses. He said, he wanted first to get a better boat from the Europeans in the South. We reminded him, that death would not wait for his new boat; and if he died in his present state of apostacy, his soul would be lost for ever; that he therefore should yield to the convictions he had often received, before it was too late, lest he should die in his sins.

At the Holy Communion, three Esquimaux, Joseph, Lydia, and Ketura, were present as candidates, and Sarah with a view to confirmation; the three women were so much affected, that they cried and sobbed aloud, so as almost to create disturbance. After the service was over, they could hardly stand, and continued weeping aloud. We let them come into our house, till they had recovered themselves. They said, that they were so overpowered by a sense of the presence of the Lord Jesus, that they knew not where they were, or what they did. They wept on account of their unworthiness, and said they would now give their whole hearts to Him, who had died on the cross to save them. Their conduct and declarations made a salutary impression upon all who heard them. On the following day, Sarah came and brought all the metal rings, with which she had formerly decorated her fingers in the Esquimaux fashion, and wanted to part with them. We asked the reason; she said: "I will "have nothing now to please me, but only Jesus." She was followed by Lydia and Louisa, and others, who brought their ornaments to dispose of to their friends. They did this quite of their own accord, for we never begin with finding fault with their dress.

February 9th. A dreadful storm arose, which lasted all night, and did mischief to the Esquimaux kajaks. It likewise tore down many trees in the woods. We were obliged to omit several meetings on that account. The cold was also very

very intense, with snow and sleet, till the evening of the 11th, when we again met our people at church.

22d. Twelve of our Esquimaux communicants partook with us of the Lord's Supper. Lydia, Sabina, and Ketura were spectators,

25th. Titus paid us a visit. He lives now on an island near Tunungajorsoak, in the neighbourhood of the Europeans whom he brought last summer from the South.

26th. He left us, and with him Anauke, who said that he wanted to enjoy the company of his friend Titus and the Europeans; having postponed his intention to be converted, as he found he was not made a candidate for baptism as soon as he expected. When he mentioned this to Brother Burghardt, and added, that he did not mean to deceive us; he was told, that he did well to speak the truth, nor should we on that account hate him, or drive him away, but as long as he behaved orderly, and did not seek to entice others to sinful practices, he might return and live on our land.

March 2d. We began to admit all the baptized to the Liturgy, which the communicants had hitherto alone attended, partly to give more life to the singing, and particularly in hopes that it will be a means of blessing and encouragement. They were very thankful for it, and we shall continue this regulation.

5th. Joseph called upon one of the Missionaries, and a conversation took place of the following nature. Joseph complained, that he had felt great uneasiness, in considering his former sinful life, insomuch that he fell sick with melancholy. He was asked, Whether he now felt more comforted? He replied: "Yes, in some degree, but I consider myself "very unworthy to appear before Jesus, and before you. "Yet I could not but come to speak with my teachers, and "tell them how it has gone with me. I have been thinking "thus; I am only one of the human race, and yet I feel the "burden of my sins intolerable, but what must Jesus have

"suffered

" suffered, when the sins of the whole world lay upon Him:
" and how must He have also felt the weight of my sins!
" I am therefore ashamed before Him, and repent of my for-
" mer wicked life. I now will not turn from Him again,
" for He loved me so much, that He died for my sins, to
" save me from the curse, and to make me happy. This I
" know; and I likewise believe, that He will forgive and re-
" member my sins no more. Formerly I boasted of being
" Angutimarik, (that is, a brave man) but since I have ex-
" amined myself before Jesus, I have lost all thoughts of
" Angutimarik, seeing I am quite unworthy; I have even
" thought, that every body might see what was passing with-
" in me, and I am almost ashamed to be seen by my neigh-
" bours." He has been for some time a candidate for the Lord's Supper, and we hope that the Holy Spirit is leading him into the way of life everlasting.

Two young Esquimaux gave us much pleasure by their simplicity and frankness in speaking of the disposition of their hearts. They said: " When we are out together a hunting,
" we speak of Jesus and pray to Him, and often feel such
" power and happiness in thinking of Him, that we weep for
" joy. But how is it, that we have so long heard of Him,
" and but just now He has become precious to us!" One of them added; " How is it, that formerly I used to think;
" It is all a fiction! There is no Jesus; and now I know in
" truth, that Jesus lives, and loves me; and sometimes draws
" so near to me, that I weep for gratitude and delight. To
" Him I will give myself with soul and body."

Much more might be quoted of the declarations of our people; which prove, that the Holy Spirit is guiding them unto all truth, and making them better acquainted with themselves, and with Jesus Christ as their Redeemer.

On the 6th, Sigsigak came from Okkak, and on the 13th Anauke from Hopedale, and brought letters from our Brethren in both places. Kettornek and Panniungajok brought the

the latter, by which we were relieved from the anxiety we had felt, on account of the alarming reports of famine at Hopedale, spread by Anauke's party. We began immediately to read the diaries received from thence, with much pleasure. The two last-mentioned Esquimaux made a great impression upon our people, by the account they gave of the edifying walk of the believers at Hopedale. They were particularly moved by the narrative of the conversion of Ajaenak, called Joanna in baptism, Aulak's wife, who passed through Nain as a wild Northland heathen; and all declared their surprise and joy, that Jesus had power to change the heart of the most ignorant and savage heathen. Praise be to Him, for these manifest tokens of His mercy towards this poor nation, which make a stronger impression upon the minds of the Esquimaux, than all our words could do.

16th. All our meetings were held in regular order, and the three before-mentioned persons were confirmed for the first enjoyment of the Holy Communion. Fifteen Esquimaux communicants partook with us. William and Timothy were spectators.

29th. We entered into the Passion-week, and daily met to consider the last discourses and transactions of our blessed Saviour previous to His sufferings.

April 3d. Being Maundy Thursday, at the celebration of last Supper, William partook for the first time, having been confirmed on the first. Though the weather was very unfavourable on Easter-Sunday all the inhabitants, great and small, assembled early to pray the Litany. In the evening, we had a love-feast with all our people, concluding with prayer and thanksgiving for all the blessings conferred upon us during the last week. Oh, that the renewed impression of what Jesus has done and suffered to redeem us, may be abiding.

8th. The Brethren Burghardt and Suen Andersen, set out in

in a sledge for Okkak, from whence the latter returned to us on the 16th. The account he gave of the work of God begun among our people at Okkak, gave us the most heartfelt pleasure. The Lord has had mercy upon them also, and kindled a fire of love to Him and His word amongst them. Our Esquimaux were occupied with the repairs of their tents. In the following days they set out for their different provision-places. Most of them first came to us to take leave, and expressed their sincere wish, that nothing might divert them from Jesus, and communion with Him. We commended them in prayer to the grace of God, and admonished them to due attention and faithfulness in watching and prayer.

25th. Brother Burghardt returned from Okkak; and in his company Brother Sturman, who spent a few days agreeably with us. In these days the Esquimaux were continually passing and repassing, and whenever any company staid over night, we had a meeting with them.

May 6th. Sister Hasting was taken ill, with alarming symptoms; insomuch that we began to think, that it might please the Lord to take her from us. We cried to him for help, and he heard us. Sisters Burghardt and Nissen, though they were both poorly in health, cared very faithfully for Sister Hasting's infant child, for which she frequently expressed great thankfulness. On the 12th day her disorder seemed to give way, and hopes were again entertained of her recovery.

16th. Four communicant Brethren came from their provision-places to enjoy the Lord's Supper with us. After speaking with each of them and the other communicants, Brother Burghardt reported, that he had perceived with great satisfaction that they increase in the love and knowledge of our Saviour, and become more acquainted with their great need of him. The Lord was powerfully present with us, when we met around His table.

From

From the 18th to the 26th, almost all of us were seized with some illness or other. Sister Burghardt, though suffering greatly every morning from pain in her breast, was a most faithful nurse to the whole family, Sister Nissen being too ill to help her. In the midst of this afflictive dispensation, we often felt the presence of our Lord with us in our family, in a most encouraging manner. He was our only Physician, and our best Helper in the time of need. The patients had also so far recovered, that they could again attend our meetings on Whit-Sunday. The Esquimaux were all dispersed, but visited us frequently.

June 4th. In our family-worship, we found ourselves particularly excited to offer up prayer and supplication for our gracious sovereign, King George, entering into his 69th year, and commended him, in these dangerous times, to the blessing and protection of God, together with his whole Kingdom, and all our fellow-subjects every where; thankful that, under his mild government, we may lead a quiet and peaceable life, in all godliness and honesty.

The weather in this month was so stormy, that many Esquimaux, who came hither on business, or to visit us and attend the preaching of the gospel, were detained here. The ice, however, drove off by the violent winds, insomuch that they could now use their kajaks and boats.

July 10th. Our communicants came to partake of the Lord's Supper, and in speaking with each of them previous thereto, we were much encouraged by perceiving, that by the power of the Holy Spirit, the good work, begun in them, has not ceased, but they are all intent upon knowing and enjoying more of the love and grace of our Saviour, and of being preserved from the snares of sin and Satan.

Abraham and Tortosina arrived here to-day, and reported, that they and others had been successful in killing a young whale, about twenty feet long, near the Island Igloksoaktaligarsuk, by which they had gained a considerable stock of

winter-provision. Others had found a dead grampus in the bay of Annaktalak, and brought home a good load of its flesh. Our salmon-trout fishery produced this year 6224 fine fish; and as cod-fish have now made their appearance, our people were diligently employed in fishing for them, to lay in a store for winter-consumption. It is of great importance to us, that thus, by the blessing of our heavenly Father upon their exertions, the poor people find the means of supporting themselves during the winter, when the state of the weather is often such, that they cannot go out, without the most imminent danger of their lives, at the same time losing the opportunities for instruction at home, and leaving their families in grievous suspence.

August 2d. Saeglo, and a large boat full of Esquimaux, arrived here from the North. They brought us agreeable letters and accounts from our Brethren at Okkak. Most of these heathen visitors attended the evening-service, and we gladly took occasion to set forth Jesus as their Saviour, and to beseech them to be reconciled to God, through Him. They were attentive, and we pray the Lord to cause the seed sown in their hearts to bear fruit, for their salvation.

They left us on the 6th, and took charge of our letters to Hopedale. We were glad to hear by the Okkak reports, that there had been no lives lost, when, on the breaking up of the ice, a sledge with a team of dogs was driven off, and went out to sea with the floating ice. The dogs were found on two islands south of Nain, but without either sledge or tackle, from which, perhaps, on its being overwhelmed by the sinking ice, the animals had found means to disengage themselves and swim on shore. The tackle might probably, as is frequently the case, have served them for food

12th. We had a violent storm of thunder, with heavy hail. Fourteen of our communicants arrived here to celebrate the 13th of August with us; and we found much reason

son to bless the Lord for the maintenance of his good work within them. They were all eagerly intent upon hearing of His love and death, and seemed to have no other object, but how they might enjoy His grace and be preserved from sin.

16th. We had the pleasure to see Joseph and Thomas arrive from Okkak, with the joyful news of the arrival of the ship; and we gave thanks to God in our evening-meeting for this mercy.

In the night of the 21st, an unbaptized youth departed this life. Shortly before he was taken ill, he said he should go to Jesus. His parents, who are baptized, addressed him while he was dying: "You are now going to that blessed "place where Jesus dwells, and will be with Him for ever;" to which he joyfully assented. He had always been a diligent attendant at school, and often said, that he wished to be converted and belong to our Saviour. We buried him in in our burying-ground.

22d. Titus and Kavsek returned from the South with all their people. Titus's wife, Magdalene, called upon us, and said, that she was now more than ever seriously intent upon being converted, and that she could not possibly agree to many proposals made by her husband, because she knew it would be sinful to do so. Having formerly been very ailing, whenever she made the voyage to the South, the heathen women had given her all kind of charms and amulets, which she wore about her clothes. These she had cut off before her husband and all the boat's company, and thrown them into the sea, saying; "Now we will see, whether there is a "Jesus, who can save us and keep us in health, without "this trumpery." She had been well all the voyage, and therefore was uneasy about her former wicked life and superstitious devotion to heathen rites, and wished to turn to Jesus with her whole heart. She added, that Titus began also to reflect, and to get other thoughts. We pray

the Lord to have mercy upon these poor people, and to bring them to the knowledge of the truth.

September 1st. The ship came to an anchor in our bay. (See the Letters of this year.) On the 10th and 11th the crew assisted us in laying the foundation of a new store-house.

As Brother Burghardt and his wife are going with the ship to Hopedale, to pay a long visit to our Brethren there, we commended them, and the ship and company, in fervent prayer to the Lord, and they set sail on the 12th.

October. In the beginning of this month most of our Esquimaux returned from their summer-places. They repaired their winter-houses, and one family after the other moved into them, for the weather was so unfavourable during the first half of the month, that it appeared as if we should have an early and severe winter. The continued rains prevented our getting forward with our store-house as fast as we wished. On the 20th we reaped our crop of garden-fruits, with thankfulness to our heavenly Father for so considerable a supply, and brought it into safety before the long frost set in.

22d. Joshua and Tortosina having expressed their desire to live here this winter, we spoke with them to-day, and represented to them what we require of persons dwelling on our land. They declared themselves willing to conform in all respects to our regulations, and added, "That they wished "they might be converted, only they were too weak to cleave "to Jesus, if He did not help them." We exhorted them to turn to Him in faith, and not cease to cry for mercy till they had found pardon and deliverance from the bondage of sin. Leave was then given for them to live here. We also spoke with all our own people individually, and found them in a state of mind, which gave us reason to hope, that the Lord would lay his blessing upon our dwelling together next winter.

ter. Two of them, however, had conducted themselves in such a manner, that we were obliged to exclude them for the present from the class of the baptized. They seemed very penitent; but having confessed their deviations only after they knew that they could not be hid, this act of discipline could not be dispensed with, and it had a salutary effect.

23d. Mark and Joseph returned from their provision-place, and had been remarkably successful. On the following day they treated all the inhabitants at Nain with a meal of boiled and raw seal's flesh. The feast was kept in the open air, and Mark opened it in an edifying manner, by singing some verses of a hymn, expressive of thanks to our heavenly Father, for providing for the wants of our bodies, in which all the Esquimaux joined most devoutly. In the afternoon, William and Okarloak, who had been hunting reindeer, and whose long absence had given us some uneasiness, arrived with two skins and a good cargo of meat. Some days after, others arrived, and brought eight beasts with them. Moses and his company brought three white bears, and we joined our people in thankfulness for their success.

November 5th. We covered in our new store-house. Our people having now all arrived and settled in their dwellings, we began, on the 18th, to have our meetings with them according to the usual winter regulations. Fourteen of our communicants partook with us of the Lord's Supper on the 29th.

December 6th. Some inhabitants, who do not as yet belong to the congregation, visited us of their own accord, and declared their sincere intention to be converted; expressing great repentance on account of their former sinful life. We could speak freely with them of the love of Jesus towards poor returning prodigals, and directed them to Him for pardon and peace.

11th. We

11th. We began the classes with our Esquimaux, and were thankful to perceive the good effects of this regulation. The conversation was unrestrained and profitable, many little grievances were done away, and brotherly-love promoted. The Missionaries attended those of the men and boys, and their wives those of the women. That of the communicant Sisters was remarkably lively; their conversation treated of the great love of our Saviour in dying on the cross to save them from death, and their own unworthiness to be so highly favoured as to be permitted to approach unto His table, and there to feed on Him by faith, and to experience the power of His sufferings and death, in the quickening of their souls. They added, that upon that occasion they sometimes felt a desire to depart out of the world, to see Him face to face and thank Him for His mercy revealed unto them. Mark addressed his countrymen to the following effect: "If we, who belong to this class, are with "our whole hearts converted to Jesus, and determine, by "His help, to put aside all the old, deceitful, and evil ways, "and give ourselves up entirely to Him, then we shall feel "His power within us. It has been a very painful thing "to me, to leave my brethren at Hopedale; but I shall live "here with pleasure, if I perceive, that we are come toge-"ther with a view to belong to our Saviour, and in truth to "believe on Him, and to become His faithful followers. "I am indeed not fit to teach you, but yet I wished to say "what I hope from your love, and our being bound toge-"ther in one mind, to live unto the praise of God. You "all know, that formerly I led a very wicked life, but "at Hopedale, Jesus called me by His powerful voice, "saved me from death, and forgave my sins. As my con-"version to Him began at that place, I feel a peculiar at-"tachment to it." He was heard with great attention; and all exclaimed; "Yes, we all desire to become such "people,

" people, over whom Jesus may rejoice, and pray Him to " grant us all true conversion."

In the evening-meeting, four persons were re-admitted to the congregation. They made a humble declaration of their desire to devote themselves wholly to Jesus and walk worthy of His grace, before the whole congregation. Anauke and three youths were added to the class of candidates for baptism. All present were so powerfully affected, that at last they wept aloud; what was said or sung could not be understood, and we were obliged to pause for a time. Some were quite overcome, and hardly knew how to get home. Even Tortosina and Alliak, two new people, apparently dead in heart, were much moved and said: " We are great sinners, " and need be converted to Jesus." Several of our people expressed with tears their thankfulness for what the Lord is doing among us.

16th. Several, who formerly had gone astray, came and spoke with much contrition of the state of their souls, and requested, that we might give them our advice. Isaac, who was lately excluded, came also, and said he believed Jesus had not forgotten him, but would still have mercy on him: for frequently when he went to watch the seals at their holes in the ice, and lay quite still, his heart reminded him of Jesus, and he cried to Him to forgive him his sins, and make him a happy believer; and then he felt his soul melting within him, as he had never done before. He added, that he was now quite ashamed and angry with himself, that he had grieved so gracious a Lord, who yet desired not his death.

The Sisters were particularly pleased on the 15th to perceive, that Regina, Will am's sister, a most notoriously wicked girl, who seemed to glory in all kind of debauchery, lying, and stealing, begins to repent of her vile life. We had commissioned two Esquimaux communicant married Brethren to speak with her about her bad conduct. When the first began,

began, she would not hear him, and ran away. The other read to her the 6th and 7th commandment, and said: "You have learnt these at school, and know, that if you do "not obey them, you make yourself liable to God's displea- "sure and everlasting punishment. Now you must own "that you have never once thought of obeying them. If "you go on in this way, all people will hate and despise "you in this world, and you will be lost forever. Consi- "der therefore that there is the greatest necessity for you to "repent and to turn to Jesus, that He may convert you, "because you cannot mend yourself at all." She promised that she would behave better, and patiently staid to hear this Brother's exhortation. We should be particularly gratified if this poor girl were converted, for she is the daughter of the late William Tuglavina and Judith.

We spent the Christmas-season in blessed contemplation on the Holy Incarnation of God our Saviour; and the atten- tion and devotion of our Esquimaux, whenever we met to- gether in His presence, was most encouraging to us.

27th. A man and woman, who had formerly been ex- cluded from the congregation, came to see us, and begged to be considered for re-admission. The poor woman wept aloud, when we spoke with her. The man said: "I feel "myself so bad, that I am only like a broken bough of a tree, "ready to be thrown into the fire, on account of my sins." He exclaimed at last: "O tell me, am I still 'a thing' wor- "thy the attention of Jesus." He was assured, that Jesus loved him and was even now drawing him to Himself.

In the schools, there is great attention, especially to the word of God, and many tears are shed by the scholars, when they hear and read what our Saviour has done and suffered for us. In general we must say, at the close of this year, that we are bowed down with gratitude for all the mercy the Lord has shown unto us and our people in the year past.

We

We no more see bold, undaunted heathens sitting before us, with defiance or ridicule in their looks; but people eagerly expecting a blessing, desirous of experiencing the power of the word of life, shedding tears of repentance on account of their sins, full of devotion and earnest inquiry. For this, praise be to Him, whose work alone it is. The congregation consists of 57 persons, 17 being communicants; besides whom 22 unbaptized inhabitants, in all 79 persons are resident on our land.

From Okkak.

JANUARY 1st, 1806. We were prevented having our usual meetings with our Esquimaux, by the boisterous weather with storm and sleet. The epidemical disorder, which for some time past has raged in this country, continued to shew its effects, and Samuel's son died of it to-day. Being baptized, he was buried in our burying ground.

We received from Kivalek an account, which filled us with horror. The old well-known sorcerer, Uiverunna, had spent the winter there, he and his family being the only residents. His wife died last night, upon which the old monster seized a poor orphan child, whom they had formerly adopted, and murdered him; then cut him across all the joints of his fingers and toes, ripped open his belly, and threw the body naked into the sea. Though we are not acquainted with his motive for so atrocious an act, yet we know, that it belongs to that system of diabolical incantations, by which he expects to appease the water-devil, by whom he pretends to do great wonders, but who now, in his idea, required a greater sacrifice than usual, as he had not saved his wife's life.

The 6th, being Epiphany, we had several meetings with our people, and the blessing of the Lord rested upon all our transactions. Two candidates, Akbik, and his wife Tiketok,

were baptized into the death of Jesus, and called John and Lydia. A woman was re-admitted; and a youth, Ephraim, baptized in infancy, solemnly received into the congregation. We also read to our people to-day some account of our mission in Greenland, translated into Esquimaux, which gave them great pleasure.

On the 7th, while we were rejoicing at the gracious visitation of our God and Saviour, so manifest among our Esquimaux, we were suddenly interrupted by information of the most distressing nature, which furnishes another lamentable proof of the power of Satan over this poor nation. Kullugak, a man who obtained leave to live on our land, had in company with a man from Uivak, called Tukekina, murdered the old sorcerer, Uiverunna, at Kivalek. Having given out that by his legerdemain tricks, he had killed Kullugak's two wives, (see p. 136), the latter had ever since sought revenge. In general Uiverunna has of late endeavoured to render himself formidable among the heathen Esquimaux, by making them believe, that he had power to kill such as he pleased; and if any one died, he was sure to have it reported, that he had sent them out of the world by his torngak. As he is also known to be an old murderer, and, as above related, had but just murdered a poor innocent infant, his life has been long in danger, and many a one had resolved to kill him, when opportunity offered. At length Kullugak succeeded. We informed him that we suffered no murderers to live on our land, and he quitted the place immediately.

As our people were not successful in their attempts to catch seals on the thin ice, we were the more thankful for the supply afforded them, when the water was open, by setting nets; and on the 22d, they set out in sledges to fetch their stock of seal's flesh from the bay Ikkerasak.

On the 24th, some Esquimaux coming from Kangerludnoak reported, that the many Esquimaux, who formerly lived

at

Nachvak, had all retired to Kilinek, a great way farther north.

Towards the end of the month the epidemical disorder began to abate.

February 6th. Several Esquimaux families moved hither from different places. The seals brought hither from Ikkerasak amounted to 134.

On the 11th, a man called Kaumet Tiarsuk, with a youth in company, arrived here. This man appeared not far from the kingdom of God. Conversing with a Missionary he declared; "That when he first heard the word of God here last "winter, he could not forget it, but had resolved to go "home, build a new boat, and bring his whole family with "him; because he meant to be converted to Jesus; as he "found people here, who were in truth quite changed in their "whole conversation. He therefore wished to live with his "relations at Okkak, and turn from his heathen ways to "God." As another proof, that a great change has been effected by the mercy of our Lord, we saw a man called Kulluk set off in very bad weather, to quit the place, though he had obtained leave to live on our land, because he found, that not one of the baptized Esquimaux would join him to practise heathen arts in secret, as he had hoped they would, notwithstanding their Christian profession.

In company with some other Northlanders, poor apostate Solomon visited us on the 22d. He seemed to be struck with the Christian behaviour of the Esquimaux, but has now more than ever shut himself out from our fellowship, having taken a heathen woman to be his second wife. His baptized wife, with two of their children, were with him. When they were going to set out, the children began to cry, and said they would not go back to the heathen. He was therefore obliged to leave them with his brother Joseph for the present.

On the 25th. Several heathen came from Kangerludsoak,

to whom Joseph preached the gospel with much energy, beseeching them to be reconciled to God, and to give themselves up to Jesus, of whose great love to sinners they had heard so often. We added our testimony, but it seemed only to create some momentary surprise, and they would not speak on any religious subjects.

March 1st. Kuttaktok, with his wife and three children, came hither from Sœglek. This man was here last winter, and remarkably attentive to what was spoken to him concerning his soul's salvation. He appeared also to be convinced of the necessity of conversion, but cannot resolve to leave his heathen friends, with whom he is held in great esteem.

Whenever we could have a meeting with our Esquimaux, or when we conversed with them in private, we distinctly perceived, that they are seriously awakened, and desirous to be made partakers of the blessings of the gospel. The accounts they have received from their countrymen of the work of God at Nain, have by God's blessing greatly contributed towards this important change. They shed silent tears, and cry for mercy and assurance of the forgiveness of their sins in the blood of Jesus, and to hear of Him and His love to sinners is their chief delight; nor do they cry in vain.

Several parents told us that they perceived a peculiar emotion in the hearts of their children. They follow the example of their parents, who have for this long time past, without any direction received from us, met in Joseph's and Isaac's house, both evening and morning, to sing hymns together. Thus the children also meet in the passages and sing together, often with such earnestness, that they must cease and give vent to their tears. In the children's meetings, and at school, they are particularly attentive, and often greatly affected by what they read and learn.

13th.

13th. Some Northlanders arrived to purchase goods. Joseph and other of our Esquimaux spoke much with them of the necessity of conversion, and preached Jesus to them, but they had no ears to hear.

Several of the new people gave us much pleasure in these days, by their spontaneous declarations concerning the state of their souls. They confess with tears, what slaves of sin and Satan they have hitherto been, and earnestly desire to know, what they must do to be saved.

During the Passion-week, we met daily to read the lessons from the harmony of the four Evangelists in the Esquimaux language. It gave us great encouragement to see our church filled with hearers, which was not the case formerly at this season. Now the people not only attend, but their silence and devotion show, that they are desirous to hear and understand. They seem ready to eat every word. Some people from Sœglek were here on Good-Friday, and attended both the family devotions of the Esquimaux, and a meeting at church. One of them called Uiverunna, seemed much affected, and expressed an intention of coming to live here, that he might be converted. For the present he was obliged to follow his party to Uivak.

On Easter-Sunday we held a love-feast with our people, and conversed with them on the blessing the Lord has laid upon all our meetings during the week past. We reminded them how needful it is to look constantly unto Jesus, the author and finisher of our faith, that that impression He has given us of His great love unto death, may be abiding; and whether at home or abroad, we may live unto Him, who died to save us from sin and the world. And since they would probably soon disperse and go to their provision-places, we exhorted them, if possible, not to join heathen parties, by whom they might be seduced to follow their ways, and lose their love to, and dependance on Jesus. Some of them replied

with

with earnestness, that they now abhorred the ways of the heathen, and should of course avoid dwelling with them in the same place, as they knew, even better than we did, what great abominations were practised among them. A man, called Nugelligak, was on this occasion added to the class of candidates for baptism, and we closed our meeting with prayer and praise, commending our dear Esquimaux congregation to the grace and protection of our Lord and Saviour.

On the 9th, the Brethren Burghardt and Suen Andersen arrived with us from Nain. They had met with a very good sledge track upon the ice, all the way from Kiglapeit. The account they gave us of the work of God at Nain and Hopedale filled our hearts and lips with thanks and praise. Brother Burghardt spent his time here in examining the state of the Mission, in all its different branches. He spoke with all our Esquimaux, and expressed much satisfaction with their honest, unreserved manner; which plainly shows, that a great change has taken place in them. Most of them were just going to set out for Umia Koviarutsek to fish and hunt rein-deer, but, on Brother Burghardt's arrival, they postponed their journey. In conference with him, we considered the necessity of building a new church; as the very great weight of snow, which lies upon it more than eight months in the year, has not only damaged the roof, but caused the timbers to rot, and in a short time we shall be in danger of its falling. With a view to accomplish this design, it is first necessary to build a saw-mill, to cut planks; and we agreed upon some arrangements preparatory to the business. Brother Burghardt left us again on the 24th, after an agreeable visit, which tended much to our edification and encouragement.

On the 29th, a sledge arrived with three men from Killinek, and brought an account of great hunger having prevailed both there and at Nachvak, insomuch that at last the Esquimaux were driven to eat some of their dogs. Seven only were left, with

with which these three men had made a long and tedious journey hither, to get powder and shot.

In the evening, Brother Sturman returned from Nain. He and Abraham, the driver, had experienced a particular preservation of their lives near the high mountains of Kiglapeit, where they got among the broken ice and with great trouble and danger reached the shore. They had hardly landed, before the flakes of ice were driven off by a ground-swell, and they were obliged to cross the mountain, with their sledge, which was attended with great fatigue to them and their dogs. Abraham's family left us on the 8th, to go to their provision-place, and thus we are now alone, all but one family. However, our people were passing and repassing, and gave us frequent opportunities of conversing with them. We heard with pleasure, that in all places they live by themselves, and nowhere with the heathen. Nor had they suffered hunger, though their success has not been great.

July 1st. All the men belonging to Joseph's family returned hither. They had got very little in their hunting-places, but, contrary to expectation, found a considerable number of seals here, which had been driven in by the ice and could not get out to sea to proceed northward, according to their usual way, on account of the great quantities of drift ice upon our coast. Of these creatures they killed daily a considerable number, for which we with them were truly thankful, especially as they were thus enabled to lay in a stock for the winter.

On the 4th, Isaac returned hither. He informed us that the heathen at Ukkosiksalik had met with a very dangerous circumstance, which might have proved fatal to many. They were catching seals on the outward rim of the ice towards the sea, when it broke off and carried them into the wide ocean. By God's good providence they reached an island and saved their

their lives, but were obliged to leave a sledge with twelve dogs to the mercy of the waves.

On the 11th, a large woman's boat arrived from Killinek. From the persons in it we learnt with pleasure, that the sound of the gospel has penetrated even into that dark and remote region. Several of them expressed a desire to be converted, and to know Jesus as their Saviour, but they could not resolve to quit their native place, and move to us.

Both on the 21st, 22d, and 23d, boats filled with heathen were here, to whom we earnestly addressed our exhortations, that they should turn to God, and seek deliverance from the power of sin. But the love of this world is so deeply rooted in their hearts, that, though they own that they are not happy in the service of Satan, yet they cannot resolve to forsake it, and come to Jesus.

On the 30th, others arrived on their passage to the South. They had no ears to hear, but seemed quite bewitched with the prospect of living in all manner of sin and debauchery, among the Europeans there. All these heathen Esquimaux were remarkably modest, orderly, and civil in their deportment, but for the gospel they had not the smallest relish. We reminded them that they ought not to consider their bodies only, but their poor immortal souls.

August 1st. All the families belonging to us arrived here, except Papatsina's. Their stay was short, as they only came to prepare to go inland to hunt rein-deer. We had however a desirable opportunity of conversing with them and meeting them in the chapel, and thanked the Lord for having preserved them in that mind, to be wholly devoted to Him. Nothing of a disagreeable nature had occurred in their provision-places; and with several, it was evident, that they had increased in the grace and knowledge of the Lord Jesus Christ. Besides their conversations with us, they had, mornings and evenings, a meeting for prayer and singing, on which the Lord laid a

peculiar

peculiar blessing. We were informed, that on the 2d, there was so great an emotion in Joseph's house, during their family-worship, that all present shed tears. Samuel and Abraham were more particularly affected. The same occurred at a meeting of several in our house. Some of them had wished, once more before they went into the country, to see a representation of our Saviour on the cross, which belonged to one of the Missionaries. The latter complied, and while he spoke to them on the subject, they were all greatly moved and began to weep. After some pause, John exclaimed with ardor: "Never, never will I suffer my crucified Lord and Saviour to depart from my mind and from my heart. While I live, and wherever I am, and when I am far away from you in the country, I will call upon Him daily, to go and be with me, for I have no other desire, and no other object, but Him." To this all the rest assented.

Having sung and prayed together once more in the morning of the 3d, in Samuel's tent, and taken a very affectionate leave of us, seven families set off in a woman's boat, intending to spend some months in the country, to hunt rein-deer and procure the skins necessary for their winter-clothing. We commended them in fervent prayer to the protection of the Lord during their long absence.

On the 7th, in the afternoon, we had the pleasure to see the Resolution enter our bay. The letters of this year give a farther account of proceedings. (See page 76.) The ship left us on the 24th.

On the 26th, Joseph and the other Esquimaux men went to Pakarvik to prepare for the building of a winter-house there, for the use of our people, when they go out to catch seals in nets. Brother Schmittman went with them, to place another stone in that neighbourhood, to mark our boundary.

September. We were almost quite alone during this month, till the 21st, when Joseph's, Thomas's, Nujellijak's, and two other families, returned from their hunting-places.

We again held our meetings with them, and the Lord was in the midst of His little flock, to bless us. Our people began now to repair their winter-houses.

October 3. We spoke with all our communicants, and thanked the Lord for the grace bestowed upon them. Their humble confessions of their own unworthiness, and thankfulness to our Saviour for His love towards them, afforded us much joy and edification. On the 4th, we partook, with them, of the Holy Communion, in the peace of Jesus.

On the 11th, the above-mentioned families, who had been in the interior to hunt rein-deer, arrived with us, and they, with the rest, entered their winter-habitations. Others followed them, so that on the 14th and 15th our chapel was again well filled, and they all seemed with renewed eagerness to hear the word of God, and to enjoy the fellowship of His people. On Sunday, the 19th, our several meetings were attended with a remarkably powerful sense of the presence and grace of our Lord and Saviour.

Towards the close of the month, several families set out to try to catch seals with nets, and succeeded pretty well.

On the 9th, the children had their first meeting this winter. After a suitable address, we concluded with prayer, when they all appeared deeply affected. All the other winter-regulations now took place; and on the 12th, the Brethren Schmittman and Wolff began to keep school. Several young men and women attend the schools.

On the 13th, we celebrated the anniversary of the opening of our chapel here at Okkak, twenty-five years ago. During this period, 69 adults, and 44 children, in all 113 persons, have been baptized in it; 22 of them are still living with us; 42 departed this life in faith, and lie buried in our burying-ground; 4 are gone to live at Nain or Hopedale; and the rest have either died, or are still living among the heathen, having left the congregation. It was a day of joy and gladness, on which we joined our people in thanking our Saviour, that

that He has condescended to look on us in mercy, and to revive His work among us.

On the 14th, several families left us for Pakarvik, to set seal-nets. We continued, however, to have regular daily worship with such as remained here. In the schools there appeared a remarkable eagerness to learn both to read and to sing the many new hymns, with which our Esquimaux hymn-book has been lately enriched. Not only texts of scripture and hymns were got by heart by the scholars, but the Lord laid His blessing upon it, and the children and young people were often deeply affected by their contents.

December. During the course of this month, our people were passing and repassing; but, though the men were almost daily out at sea in their kajaks, yet they generally returned to attend the evening-meeting.

On the 17th, John arrived from Pakarvik, to fetch a large boat, with which our people there meant to come hither, that they might spend the Christmas-holidays with us. Such an unusual number of seals entered our bay on the following day, as we had never seen together before. Many were both shot and caught in nets. Our people have got above 300, here, at Pakarvik, and Kivalek. They are thus well provided for the winter, and need not fear hunger; for which we and they were very thankful.

On the 24th, three persons were re-admitted to the congregation. The usual meetings on this day were attended with great blessing, when we adored our incarnate God, with hearts filled with gratitude, for His whole work of redemption, from the manger to the cross.

At the close of the year, we found cause sufficient to bow down in the dust before God our Saviour, for the numberless proofs He has given us of His mercy. We are not worthy of the least of all His mercies and of all His truth. He has not ceased to be gracious to us and our little Esquimaux flock. How different is the case to what it was formerly! He has

awakened their hearts, and created within them real hunger and thirst after His righteousness. May He give us grace so to serve Him, amidst all our weakness, that His power and glory may be made manifest, and a rich harvest, even in this country, be gathered in, as the reward for the travail of His soul. At the close of the year, 56 Esquimaux dwelt on our land.

EXTRACTS OF LETTERS,

FROM THE BRETHREN'S MISSIONARIES AT THE CAPE OF GOOD HOPE.

1. *From Brother* J. A. KUESTER, *dated Gracedale, (in Baviansklooof) Dec.* 22, 1807.

"I SEND you herewith the Diary of our voyage. Whenever we reflect how graciously the Lord preserved us, and conducted us hither in peace and safety, the whole voyage being rendered pleasant by good weather, and mostly favourable winds, we praise Him with grateful hearts. I will begin where that narrative leaves off, and give you some account of our proceedings.

"During the first three days of our abode here, we could do nothing but attend to our Hottentot visitors, who came singly, or in parties, to bid us welcome. Jacob, a venerable old man above 80, came to us with his aged wife and an interpreter, for he cannot speak any but the Hottentot language. He lifted up his hands, and in fervent prayer thanked the Lord; "That He had again sent teachers to the Hottentots, and "brought us safe to this place. He then related, with many "tears, how merciful our Saviour had been unto him, in "bringing him from a distant part of the country to Grace-"dale, taught him His word by His spirit, granted him the "remission of his many sins in His precious blood, and re-"ceived him as His child."

"Many told us, that when they heard, that we were coming they

they had not ceased to pray to God to give us a safe passage. An old widow said: "When the last terrible storm did so much "mischief here, and I could not sleep all night, I thought little "on myself or my own house, which was ready to blow down, "but my heart prayed to God for my new teachers, that He "would preserve them on the great and boisterous ocean." In short, you can have no idea what we felt, when we heard the artless and affectionate declarations of these dear people.

"It was but just, that we returned their visits. Brother Bonatz therefore accompanied us from hut to hut, and we not only enjoyed much satisfaction, but were truly edified by our conversation with the inhabitants.

"The day, on which the old clothes sent by our Brethren and friends in London for the poorest among them, were distributed, was a day of much joy, and their gratitude knew no bounds." Here Brother Kuester quotes many grateful expressions used by those to whom the distribution was made, some answering chiefly by tears and gestures, not being able to speak for emotion of heart. He adds; "You will find more in our diary, but I cannot help requesting you, in our names, and in the name of our poor people, to thank all our worthy benefactors in England most cordially. They cannot well conceive, what hearts-delight they have afforded us by making us the instruments of their bounty*.

"My dear Friend! I wish you could waft yourself hither for but eight or ten days. I am pretty sure you would not often have a dry eye, in beholding what the Lord has done

* Particular thanks are here given by the Missionaries to our late worthy friend Mr. John Figgins, who had added considerably to the gifts here mentioned; and whose love to the cause of God among the heathen, and zealous endeavours to promote it, according to the best of his power, as well as his kindness to all Missionaries passing through London, will be retained in grateful remembrance by the Society for the Furtherance of the Gospel, and by a great number of Brethren and Sisters in Labrador and other places. He is now with the Lord at home, in the enjoyment of an eternal reward, in the presence of Him, whom he loved and served here below.

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for this nation, which but a few years ago was buried in gross ignorance, darkness, and sin: I am not able to describe it, it must be seen and felt. Whenever I hear them sing that verse: "*The Lord for us great things hath done,*" &c. I feel my whole soul melted within me! they do it with such energy and sincere thanksgiving.

"On the first prayer-day after our arrival, we had the pleasure to see seven Hottentots baptized. May the Lord our Saviour count us also worthy to be made instruments in His hands, to assist in this great work, though in ourselves we are wholly unfit for His service. But to Him we devote ourselves with joyful hearts, for His great mercy, wherewith He hath sought and found us, and granted us to rejoice in Him as our Lord and Saviour."

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2. *From Brother* J. P. KOHRHAMMER, *dated Gracedale, January* 20, 1808.

AFTER giving an interesting account of the arrival of the Missionaries Kuester and Schmitt, he proceeds:

"Some years ago my Brethren blamed me for having expended so much on building: it appeared to them as if it was unnecessary, and I myself thought I might have gone too far; but as I meant well, and did it with a view to the external welfare of the Lord's work here, He has turned all to good account, and now you will not blame me. Had we not had those buildings now, we should have been at a very great loss; and the expence of putting up the most necessary dwellings, would have been great indeed, in the present dear times. As some of us are growing old and infirm, we thank our Saviour for this new accession of labourers in His vineyard. His work among the Hottentots continues to flourish: sometimes, indeed, joy is followed by grief, but all things work together for good to them that love Him; and sometimes those afflictions are wholesome for us. He never fails to

give

give us consolations to balance them, and they drive us from man and ourselves to Him. The war extends its baneful influence even into this remote part of the earth; and our labours suffer much interruption thereby. But we are resigned. God reigneth in heaven and on earth, and will subdue all things unto Himself. When He has used the scourge long enough, He will throw it into the fire.

" We love your countrymen: they behave towards us like true and honest friends.

" Our congregation has had an increase of 24 members last year, notwithstanding many deaths. In all, it consists of 547 persons; besides whom, about 300 are under instruction, and live on our land."

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3. *From Brother* J. C. KUEHNEL, *dated Gracedale, January* 12, 1808.

" YOU say, that you have objections to changing the name of our settlement from *Baviansklоof*, to *Gracedale*, the name given it by Governor Jansen: but I wish to observe that no name can be more suitable. First, it is indeed a DALE, inclosed by high mountains; and secondly, O what GRACE has the Lord not bestowed upon its inhabitants! With truth we may say; " The Lord hath done great things in this place." I think, dear Brother, that if you recal to your remembrance the great benefits bestowed upon us for these fifteen years past, you will admit that the GRACE of God has prevailed here; and therefore I hope you will in future admit the name into your Periodical Accounts. You say, that our English friends are accustomed to *Baviansklоof*, and it has become a favourite name with them; but with us, it sounds very disagreeable, and we were glad of the change. The baboons and monkeys are no longer in full possession, and therefore have no right to have the dale or glen called by their name.

" What we lost in Governor Jansen, God has given us again in Lord Caledon; who, when Brother Bonatz and I called upon

upon him, assured us of his friendship and good will to our Mission."

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4. *From Brother* J. G. Bonatz, *dated Gracedale, January*, 1808.

"WE were not a little alarmed by the sudden attack of illness our Brother Kuester suffered at the Cape, of which he had a repetition here. It was a very violent and dangerous cholic, and for some time we feared we should lose him; but the Lord heard our prayers, and blessed the means used. The disorder was at its height on the 11th of November, and as it so happened, that Brother Schmitt had given himself a deep wound in his foot, while at work, with a hatchet, we were for several days deprived of the sight of our dear newly-arrived fellow-labourers in our meetings. Now, we are again together, and all of us in good health. Our dear Brethren entertain us with a variety of information concerning our congregations in Europe and other parts of the world. Some accounts are of a pleasing, and others of a very afflictive description. We mourn over the sufferings of mankind in general, and those of some of our congregations, and of individuals, and pray the Lord to put an end to this most destructive and wide-spreading war.

"Meanwhile, it pleases Him to preserve us here in peace, and to bless His work among the Hottentots. May He grant us quietly and undisturbedly to labour in His vineyard, and give us wisdom and grace to do that which is committed unto us, as is well-pleasing to Him. Think on us, dear Brother, and pray for me, though personally unknown to you, that in a constant enjoyment of the love and power of our Saviour in my own heart, I may declare that true and faithful saying unto all around me, that Jesus Christ is come into the world to save sinners; and since He has died for all, now commandeth all men every-where to repent and to believe the gospel."

EXTRACTS OF LETTERS FROM THE WEST INDIES, &c.

From Brother C. F. RICHTER, *dated St. John's, Antigua, Sept.* 19, 1808.

"YOUR letters both to our late Brother Schnepf, and to me, came safe to hand, together with the Periodical Accounts of our Missions; for all which I beg you to accept my best thanks. They were the more welcome, as we lost all the accounts and letters sent to us by our friend, Captain Strannack, who had the misfortune to be captured by a French privateer, not far from Antigua.

"After the departure of Brother Schnepf, I returned from Gracebay to St. John's, having lived only half a year at the former place. Here we shall remain, till we receive further directions from Europe.

"We feel the charge, now necessarily devolving upon us, almost too great. Besides ourselves, there is only one Brother, Mack, left to care for a congregation of about 5000 souls, living on 80 different Estates around this town, in a circumference of about 6 miles.

"Our housekeeping is very expensive. Vegetables have risen exceedingly in price, and are often not to be had for money, and the negroes suffer greatly from poverty and hunger. Stealing, therefore, has prevailed so much of late, that several of our church negroes, when they returned to their houses, which they had locked, and, as they thought, well secured, previous to their coming hither, found them broke open, and their cattle and poultry taken away. These things have lately caused us great grief and trouble of mind.

"The stoppage of all correspondence with our Brethren on the continent, afflicts us likewise; and we earnestly pray, that it may please the Lord to grant relief.

" On the other hand, we find much cause to thank our merciful Lord and Saviour for His help from day to day, and more especially, for laying His blessing on our weak endeavours to proclaim the gospel of His salvation to the negroes: for granting to myself and my dear partner, health and strength, at a time, when most of our fellow-labourers suffered greatly by sickness; for His preservation of this island from all attacks of the enemy during so destructive a war; and for many other mercies. All this renews our gratitude and confidence in him, and fills us with hopes, that He will continue to bless our Mission in Antigua, as He has done for so many years.

" You have favoured me with some questions respecting the practicability of instructing the negroe children, which I will endeavour to answer:

" We have hitherto found it impossible to keep school with our baptized children; partly, as the number of Missionaries has always been too small; and partly because it would interfere in a great degree with the views of many of the proprietors and managers of estates, and the employment of the children upon them. We must therefore be satisfied to avail ourselves of other opportunities of instructing the children in the way of salvation, and directing them to Jesus, as their Creator and Redeemer. Both on Sundays, and every fortnight on Tuesday evenings, we have meetings with them, in which we address them on some scripture-text, and put questions to them, with a view to discover whether they understand our meaning; and generally, at the conclusion, give them a passage from the bible, or a verse, which they learn by heart.

" Here, at St. John's, there is a meeting once a month, for the baptism of children, and in the country every two months. This affords an opportunity of discoursing with them on the subject of holy baptism, and the covenant of a good conscience

science towards God, and what is required of believers. Besides these meetings, we make it a rule to speak with every individual child every eight weeks, when we inquire of them, what they have learnt, and how far the word of God has made an impression upon their minds. Many of them answer well, repeat the Lord's prayer, or some passage of scripture, which has particularly fixed itself in their recollection. But not a few of the children living at St. John's can read pretty well, and there are likewise many young people who find opportunities to learn to read.

" The Bibles and Testaments therefore, which you sent us by the benefaction of our dear friend, E. W. in Huntingdonshire, were a valuable and useful present to them.

" We had a pleasing instance of the attachment of many of our negroes to their teachers, some time ago; when some one endeavoured to prevail upon those living on a certain estate to go elsewhere to church. They answered, ' If we ' should gain the whole island by it, we would never leave ' that church in which it first pleased the Lord to lead us to ' the knowledge of the truth, and to which we have been ' united for so many years, and enjoyed so much comfort ' and blessing, in our fellowship with God's people.'

" We are very thankful to hear that we may soon expect assistance, of which indeed we stand in great need. May the LORD soon and safely conduct those sent to us, to our shores."

From Brother G. C. SCHNELLER, *dated Basseterre, St. Kitts, May* 20, 1808.

" FOR your kind letter I thank you sincerely. Your observations on the faithfulness of our Lord and Saviour towards His poor children, I perfectly agree with, from my own experience. I well perceive, by the light of the gospel, how

unworthy I am of the least of all His mercies, and of the favour of being employed in His work: for by nature, I am a sinful, depraved creature, and, of course, good for nothing in the service of our Saviour. O Lord Jesus! grant me grace firmly to adhere to Thee, and to Thy people, whom Thou hast redeemed with Thy most precious blood, till my race here below is completed!

"Your inquiries about our friend, the Rev. Mr. Nankiville, I answer with pleasure; but am sorry to say, that he has been obliged to go to North America, for the recovery of his wife's health, and has now been nearly two years absent from the island. I may truly give him that testimony, that he laboured in sincerity, and, as far as the weak state of his health would permit, indefatigably, among the negroes, to whom he was sent by the appointment of the venerable Bishop of London. He spared not himself, but as a humble missionary, suited himself to the circumstances of the poor slaves; nor did he think it any degradation, when sometimes, after riding six or seven miles to the estates in unpleasant weather, he had perhaps to wait an hour or two, before they could assemble to hear him, which was frequently not till eight or nine o'clock at night.

"On such occasions he had sometimes no refreshment, but was obliged to ride home, fatigued and spent, often thoroughly wet with rain; hardships, which I and my fellow labourers willingly shared with him, when he needed our assistance during his absence. His little flock have now attached themselves mostly to the Methodists. We loved Mr. Nankiville as a brother, and were always pleased to see him, and to make him as welcome as we could.

April 22d, a new negroe of the Congo nation, belonging to a blacksmith, and called Jacob, came to speak with me. I asked him what brought him hither? His answer was, that he

he came to see God. I asked him, whether he wished to become acquainted with Him as His Creator, Friend, and Father? He said he would come to the church, for he knew nothing of God. This gave me a desirable opportunity of informing him, how he might learn to know that God, who is the Saviour of the Gentiles, even Jesus Christ, who was manifest in the flesh for HIS salvation also. If he paid attention to what the Spirit of God might explain to him of the gospel, he would soon discover, that he was far from "having a good heart," as the negroes say, but rather that he was wholly corrupt, and full of evil, and this would make him cry for salvation, such as is set forth in that precious word, &c. Thus I proceeded to preach Jesus unto this poor ignorant man, and it is thus that we poor servants in the house of the Lord sow in tears, hoping that hereafter, by His power and grace, we shall reap with joy.

Every thing here is extremely dear, and I am thankful, that I still have saved a little out of the kind donations sent me two years ago, towards the relief of suffering negroes, so as to be able to afford some small help in extreme cases. May the Lord protect dear Old England, which has always been a land of refuge for the distressed and persecuted among men, and deliver our gracious King, and all his subjects, from the fury of the enemy.

From Brother HANS WIED, *dated Paramaribo, Aug.* 20, 1803.

"I CANNOT express in words, the joy we felt, when we received your circumstantial letter of July 8th. We had for a long time been quite without accounts from our dear brethren and sisters in Europe and America, and seemed as if cut off from the world. The present stoppage of correspondence is on this account very distressing, for no one knows

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the eager desire Missionaries on distant posts continually feel to receive letters from their brethren at home, nor the value of that instruction, comfort, and edification which they afford, but such as have experienced it. We pray the Lord to protect England, and to preserve to us that open communication which we yet enjoy with your Society. We thank you for the full account you have given us of occurrences in our congregations and missions, and in the world at large. We had been extremely anxious to know how our Brethren and Sisters at Copenhagen fared during the bombardment of that city, and we were therefore the more thankful to hear, that they had received no bodily harm. We felt the greatest compassion for them, and all the inhabitants. May the LORD be their support in the midst of tribulation, and soon put a stop to this wide-spreading war.

" We sincerely join in your regret, that our Missionaries have been under the necessity of quitting Hoop on the Corentyn. Many circumstances led to this event. It is a singular fact, that most, if not all those Indians, belonging to our congregation there, who were truly converted in heart, and walked worthy of the gospel, were in a short period of time, called into eternity by an epidemical disorder, and departed this life, rejoicing in their Redeemer. None therefore were left, who by their word and example led the rest, who (from insincere motives) still remained resident there, to serious reflection, or at least to orderly behaviour; but a spirit of resistance and enmity to the gospel became predominant. For the present, therefore, we can do nothing, but commit that poor deluded people to the mercy of GOD.

" At Bambey, our Brethren Maehr and Lutzke are diligent and earnest in their endeavours to make the poor superstitious free-negroes acquainted with the truths of the gospel, but do not

not see much fruit of their labours. The grace of God is however manifest in the hearts of the small flock of believers.

" Our labours among the plantation-negroes are likewise not attended with much success. But here, at Paramaribo, we have great reason to rejoice over the many proofs of the mercy of our Saviour, seen among our congregation of believing negroes, and over the blessing resting upon the preaching of the word of atonement. There is a gradual succession of new people, who come and inquire, what they must do to be saved. On each of the last monthly prayer-days, five adults were baptized into the death of Jesus. Four hundred and eleven negroes belonged to our congregation at the close of 1807.

" As to externals, we suffer the same inconveniences, experienced by our neighbours, on account of the high price of provisions, and the languid state of all commerce; but we cannot complain of any extraordinary deprivations.

" We exceedingly lament the want of Accounts, and Text-Books for the ensuing year. Your Periodical Accounts, therefore, and any information you may favour us with, concerning the work of God in the world, and especially in those places where the brethren are favoured to labour in His vineyard, are very valuable to us; and we earnestly entreat you to continue to send them to us. Salute all our brethren and friends everywhere most cordially, and beg them to support us by their prayers.

From Brother BENJAMIN MORTIMER, *dated Goshen, on the Muskingum, Aug.* 14, 188.

" I HAD written a letter to you some time ago, but the embargo, which I then vainly hoped would soon be taken off, induced me not to send it immediately. During the state of suspence in which we were held as to correspondence with England, I had however the pleasure unexpectedly

ly to receive yours of April 3d, and thus finding that some mode of conveying letters still exists, I embrace the first opportunity to answer several of your kind favours. In this remote part of the world, the information they contain concerning our congregations and Missions is doubly acceptable.

" Our venerable Brother D. Zeisberger, at the time of receiving your letter to him, of April 3d, was no longer able to read it, being, ever since the beginning of this year, nearly blind with old age! Still, however, he can see to go about a little, which we are very thankful for, as becoming blind all at once would have been a severe trial to him. His dear partner, my wife, and myself, frequently read to him, and we all exert ourselves to the utmost, to render the old age of this venerable servant of Christ, easy and comfortable: nor do we deserve any particular thanks for it, for, I can assure you, there is something so very agreeable in his conversation, that we are always glad to find leisure to spend an hour or two in his company. Weak and infirm as he is at present, he is nothing less than past service, for his judgment remains sound, and his experience is invaluable. Besides being here our best human counsellor, in all circumstances relating to this Mission, he carries on, through me, an uninterrupted and lively correspondence with the Brethren at Bethlehem, and with all his fellow-labourers at the different settlements in this country.

In spring, the Missionaries Luckenback and Haven were appointed to make a journey in company with some Indian Brethren, to one of the most distant arms of the Miami of the lake. It was the wish of the Brethren at Bethlehem, that Indian Brethren from Petquotting might accompany them thither. The proposal, however, met with difficulties, which the Missionaries at Petquotting, were at a loss how to surmount. Some time after, almost all our Indians from thence came hither on a visit, and Brother Zeisberger took the opportunity

portunity to speak with them himself, and now there is the best prospect that the journey will be soon undertaken. Thus the Lord still owns and blesses the labours of this his faithful servant to the last. He is a true friend of Old England, and firmly believes that God will protect her, and carry her through all her present difficulties, for the sake of his people, and the upright zeal so generally manifest for the propagation of the gospel among the heathen.

For the Periodical and other Accounts, we are much obliged to you. I can give you no idea, how valuable that printed sheet was to us all, containing accounts from Germany, of the distressful occurrences there, especially how our settlements at Ebersdorf, Gnadau, Barby, &c. fared, during the march of the French through Germany. Brother Miller assembled the English Brethren and Sisters in this place, to communicate it to them, and the Germans were eager to become acquainted with its contents. I have also sent it to Petquottink and Fairfield. It is the only account of occurrences in those congregations at that time, that has reached us.

As to the course of our Missions, we continue in faith to preach the gospel of Jesus, and look to him for his blessing upon it. But there have not of late been many remarkable events to communicate, except perhaps it may interest you to hear, that within the last six weeks, both Brother Denke and I have been threatened with death, by two young Indians, who were in liquor, and had conceived a particular spite against us. Brother Denke was actually obliged to defend himself at his own house-door, against his enemy; but, as Brother Luckenback happened to be with him, the Indian was overpowered. It was night, and Sister Denke was so much frightened, that she ran into the street, crying for help. This brought some of the Indian brethren together, who secured the aggressor.

My antagonist lay in wait for me in open day, having previously declared that he would kill me. By God's mercy he had just quitted his lurking-place, when I returned home. However, as I was passing along the street to my own house, he espied me, grasped a large stone, and made after me, but before he could come near, I had shut and locked my door. He stood, however, for a long time, holding the stone in a threatening posture, and watching for my appearance at a window. He renewed his threats at other times, insomuch that I thought it most prudent to keep myself out of his way, when he was in liquor, and for two nights, I was obliged to hire a man to keep watch in our house. What was the precise cause of his malice, I cannot tell, but, from a variety of circumstances, conclude, that it originated in my having shortly before spoken to a trader, not to let the Indians have whiskey. The Sisters suffer most on such occasions, by the fright. But there is no living among the Indians for a series of years, without having occasionally to experience these things. The Lord is our strong-hold, and in Him we may safely trust. May He grant, that a place may be found, to which we may retire with our Indian Brethren and Sisters, and where we may not be annoyed by the rum-trade. Favour us, we beg you, with a continuance of your correspondence.

Brother Zeisberger is anxious to know, how our Brethren in Greenland fare, under the present circumstances.

The Methodists begin to preach in our neighbourhood, and cry aloud against the reigning vices of the white people. We trust God will bless their zealous endeavours, to the reformation of some of our neighbours.

LETTERS received by the Brethren's Society for the Furtherance of the Gospel, from the Settlements on the Coast of LABRADOR, *in* 1808.

From Okkak, dated Aug. 4, 1808.

Dearest Brethren,

WHEN on the 25th of July we were unexpectedly surprized by the account of the arrival of the ship Hector in our bay, our joy was great indeed, and we hastened on board to receive the letters, diaries, and other accounts, sent us from Europe; but, alas! how great was our disappointment, when, instead of finding these things, to us of so great value, we heard nothing but mournful tidings of the continuation and spread of the war. Our joy was almost turned into mourning, while we looked in vain for the usual supply of manuscript accounts, discourses, and reports from our other Missions, and for the Text-books of the ensuing year. We found no letter from the Missions' department in the Elders' Conference of the Unity. From which, for so many years uninteruptedly, we have derived so much comfort, instruction, and spiritual refreshment.

On hearing how the war spreads devastation and suffering over so great a part of the continent, and how our Brethren and Sisters in many congregations suffer by it, we could not refrain from shedding tears of compassion and grief. However, we felt the more disposed to praise the LORD our Almighty Saviour, that He has so mercifully kept His protecting hand over England, and enabled our Brethren of the Society to send us again a vessel freighted with all the necessaries of life for our support.

We immediately met to read your kind letter of May 19th, which we did with peculiar interest, and were revived and

comforted by your love and faithfulness, in remembering and caring for us, your unworthy fellow-labourers. We thank you for all the kind expressions of your participation in our welfare, as also for the variety of information contained in your letter.

In regard to our family, we have the satisfaction to inform you, that it has again pleased the LORD to preserve us in health and activity, in our several occupations, so that both our ministry in the church, and our service in externals, has proceeded without interruption. Both in our private family-worship, and in the meetings of the Esquimaux, we have experienced many distinguished proofs of our LORD's owning his people, and blessing them, according to his promise, when met in His name. More especially we recal to mind, with peculiar gratitude, the regular monthly celebration of the LORD's Supper, as an inestimable blessing, by which our faith, love, and communion with our Redeemer, was strengthened anew at every enjoyment; and we often felt the strongest obligation and desire, to devote ourselves wholly unto Him, who loved us unto death, and by His grace, to serve Him with gladness, and with all the powers of soul and body.

As the friend of poor lost sinners, he has owned our feeble testimony of his great love to the human race, his sufferings, and death; and granted us to find open ears and hearts to receive it. The Esquimaux diligently attended the meetings, with continued eagerness to hear the word of life, and the work of the Holy Ghost was manifest both in the congregation, and in the hearts of individuals.

Our communicants have continued to give us joy; they seem to increase in the knowledge of themselves, and to be more confirmed in their resolution to love, and to live to our Saviour,

Saviour, because he first loved them, and gave himself for them.

All the baptized, and candidates for baptism, shewed an earnest desire to become and remain true followers of Jesus, and to attain to every privilege enjoyed by His house and family.

Among the new people, who moved hither last autumn, manifest tokens of a work of the Spirit of God upon their souls have frequently appeared, and some of them have been admitted as candidates for baptism.

The welfare of the children is one of the principal concerns of our minds, and we are always willing to take pains with their instruction. But we are sorry to say, that that awakening we reported to you in our last year's letter, seems to have greatly subsided, by the continued dissipation to which they are exposed in the summer-months.

We have again been visited by many heathen, some from a vast distance from hence, who came hither till very late in spring, to traffic; and we have endeavoured, as much as possible, to improve such occasions, to speak seriously with them concerning the state of their souls, and the necessity of conversion. We represent to them, the great love of God towards rebellious sinners, and how their Creator and Redeemer loved them even unto death, giving His life and blood as a ransom for their sins, that they might turn to Him, and be delivered by Him from the power and dominion of Satan. Some appear more, and others less attentive to this gospel of peace, but, in general, their whole heart is set upon earthly things, and we therefore see but little fruit. Meanwhile, we sow the seed in hopes, that, by the LORD's blessing, it may not altogether fall upon barren ground.

Five persons were last autumn added to the candidates for baptism; two adults, and two children were baptized; four

persons

persons were admitted to the Holy Communion, and two re-admitted. We have at present twelve Esquimaux communicants,and four candidates.

As to the outward subsistence of our people, though they do not suffer absolute hunger, yet they were not so plentifully supplied as in other years, as the catching seals in nets last Autumn, was not attended with so much success.

The weather during the winter was pretty moderate, but in spring, and to the middle of July, it was very cold and unfruitful, and we hardly yet know how our little garden-crop will turn out. The potatoes alone seem to have done well.

Our saw-mill is so far complete, that we are now able to use it.

Having thus, dearest Brethren, given you a preliminary account of ourselves and our small Esquimaux flock, we are at a loss how to express in words our thankfulness to our Saviour for all His mercies, shewn unto us, in the year past, and to you, as instruments in His hands, for all your kind care. We can only turn in prayer to Him, who is able to do all things, that He would continue to bless us, and give also to you to experience a continuance of His loving-kindness, filling your hearts with joy, and peace. Our prayers will always be fervent for England, that it may be preserved from the hostile attacks of the enemy, and able to resist all his designs. May GOD in mercy put a stop to war and discord, and grant us again the blessings of peace.

As for us, we indeed enjoy peace from without, and we may have peace also within, by constantly seeking it at the feet of Jesus. Thus we may be, even in these calamitous times, and in these frozen regions, the happiest of men.

Let us, dear Brethren, covenant together anew, to abide in Jesus, and to shew forth His death, until He comes. Our hearts' wish and prayer is, that we, who are placed in this distant

tant country, to preach the gospel to the heathen, may ever, from our own experience, and with a warm heart, declare to them, that there is no other name given under heaven among men, whereby we can be saved, but the name of Jesus, who became man, suffered, was crucified, and rose again from the dead.

May He preserve unto us this determination, and support our courage and faith, by giving us an inward assurance that He will complete the work, which He has begun in this place. May He grant us daily sweet communion with Him, and His Spirit; make us faithful in prayer and supplication, both for the work committed to us, for the whole human race in this day of trouble, for you, for the whole unity of the Brethren, and for all his people everywhere: May He ground us more and more firmly on Himself, that we may do His will in all things, and maintain among ourselves, godly sincerity, and brotherly love, through His enabling grace.

We commend ourselves anew to your kind remembrance, and prayers, and salute you all, in the fellowship of Jesus Christ our Saviour, with all the members of the Brethren's congregations in England, and every well-wisher to the cause of God on earth. To our Brother Fraser we beg to be remembered. Gladly would we have seen him return to us. May the LORD be with, and support him in sickness, and enable him to bear it, by his precious nearness, love, and peace. We remain, dear Brethren, your faithful Brethren and Sisters, at Okkak,

GEORGE SCHMIDTMAN.
T. MARTIN.
J. S. MEISNER.
SAM. STUERMAN.
H. SHAW.

From

From Nain, dated Aug. 14, 1808.

Dearest Brethren,

YOUR very kind letter of May 19th, we received on the 30th of July, when two post-kajaks brought us the agreeable intelligence of the arrival of the ship at Okkak, on the 25th of that month. We cannot help repeating, that we again consider it as a subject demanding the most lively expressions of gratitude to our GOD and Saviour, that the vessel sen hither by your Society, proceeds to and fro, under His gracious protection, from year to year, unmolested; and we now again adored and praised His name for so great a mercy.

Having this year received no letters from Germany, your kind letter was the more valuable to us, and we read it with great emotion of heart. We will endeavour to answer it, referring you at the same time to our Diary, for a further account of ourselves and our Esquimaux congregation.

You first observe, that the LORD has mercifully kept His protecting hand over England, and not suffered the enemy to crush you. We join most sincerely in thanks and praises to Him for this mercy, and pray Him further to grant England to rest safe under the shadow of His wings, and by His Almighty arm to defend it against every evil design of its numerous foes.

We are particularly thankful, that our benevolent administration permitted supplies to be sent to the poor colonists in Greenland. It is a proof that the LORD knows how to help the distressed everywhere, when they cry to Him in the time of need; and though the world be in ever so distracted a state, He will care for, and preserve His own people.

It gives us much concern that Brother and Sister Kohlmeis-

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ter could not return to Labrador. We pray that it may please the LORD to send them to us next year. We feel great pain in the loss of the usual letters from the Elders' Conference of the Unity; and of the Accounts of our Congregations and Missions: which have always afforded us so much pleasure and edification throughout the year. But what can we say; it is a natural consequence of the present calamitous state of things in the world; and we must, even here, experience some of the effects of this dreadful war. May our Lord and Saviour supply to us the rich provision of His grace and word, for He is our highest good, which cannot be taken from us, and he can change the wilderness into a fruitful field.

How glad should we have been to see our good old Captain Fraser return to us. But it appears as if the LORD had other views with him, and has, perhaps before now, called him to rest in His presence for ever. But if he should still be in the body, we request you to salute him cordially from us, and to tell him, that we think of him with much love, and always remember his kind services with great gratitude.

It grieves us likewise, that the Esquimaux Hymn-book has not been printed. It will indeed be a great disappointment to our Esquimaux, when they hear it; for they rejoiced much in the prospect of receiving Hymn-books by the ship. We beg you therefore, if any way practicable, to forward the printing of this work.

August 7th, the Hector arrived safe in our bay, and in the following days, we received all the supplies you have so kindly forwarded to us, for which we most cordially thank the Society, and all our dear friends, who contribute towards it. We cannot sufficiently express what we feel, when we perceive how liberally you supply us with every thing we want for our subsistence; and we pray our Saviour abundantly to bless and reward you for it.

As to our Esquimaux, we find again this year, abundant reason to praise and adore our Saviour for innumerable proofs of His mercy towards them and us. The Holy Ghost continues to enlighten the hearts of our dear Esquimaux, and good fruits are made manifest in most of them. Some circumstances indeed have occurred, with a few individuals, which are a reproach to a congregation of believers, and cause us pungent grief. But the greater part of our people have given us joy, and we are encouraged to believe, that the gracious aim of the LORD with this nation will be at length obtained; and a reward for the travail of His Soul gathered from amongst them.

In September 1807, a family of heathen, and a widow with two baptized children, obtained leave to live on our land.

Towards the end of October, an epidemical disorder appeared here, attended with coughs and sneezing, by which, both the natives and ourselves were attacked. Some suffered pretty severely, and for a considerable length of time.

In November, the particular meetings of the Esquimaux, and on the 1st of December, the schools began to be held in regular order; which lasted to the beginning of April 1808. The latter were diligently attended by many adults, as well as children.

We closed the year 1807 with prayer and praise, and with many tears of gratitude for all the unmerited favours bestowed upon us in that year. Our congregation consisted then of fourteen communicants, twenty-two baptized adults, eight candidates for baptism, twenty-three baptized children. The number of inhabitants was one hundred and twelve, being twenty-three more than at the close of last year.

On the different festivals, and during the Passion-season, the presence of the LORD was most sensibly experienced among us. On Christmas-day, a widow, Tabea, and on the 19th February, being our anniversary, a man, Adam, were baptized into the death of Jesus.

During

During the winter, three persons were admitted to the Lord's Supper, two Brethren and one Sister were re-admitted, two adults and three children were baptized, four persons added to the candidates for baptism, two re-admitted to the congregation, and four departed this life in the faith of Christ.

As to externals, the Esquimaux suffered severely, and the heathen living in our neighbourhood, still more. Very few seals being caught last Autumn, the stock they had laid in for winter consumption was soon expended, and we were under the necessity of collecting whatever we could spare, to relieve their wants. Soon after Easter they dispersed, to go to their hunting and fishing-places, and soon caught seals enough to supply them with a sufficient store of provisions.

As to ourselves, we can declare with thanks to God, that we have been preserved in peace and health. Amidst all our weakness and many failings, the LORD approved himself to us as a gracious Saviour; and gave us to taste much of his presence in all our meetings. He also preserved unto us that precious jewel, brotherly love and fellowship of spirit.

On the 27th of February, Sister Martin was delivered of a healthy boy, who received the name of Christian Lewis, in holy baptism. Brother Suen Andersen goes from hence with the ship, to serve the Mission at Hopedale; and Brother Christensen will come from thence to us. Brother Kmoch will, if possible, go this Autumn to Okkak, to assist our Brethren there in their new building.

We commend ourselves with our dear Esquimaux congregation to your continued love and care. Remember us before the Throne of Grace, and be assured that we always think and pray for you. We remain, &c.

J. HASTING.	CHRIST. F. BURGHARDT.
JACOB NISSEN.	GEO. KMOCH.
SUEN ANDERSEN.	C. G. PARCHWITZ.

From Hopedale, dated Aug. 26, 1808.

Dearest Brethren,

"ON the 7th of this month, we had the inexpressible pleasure to receive from our Brethren at Nain, an account of the safe arrival of the ship at Okkak, on the 25th of July, and at the same time your very agreeable letter of the 19th of May. Our joy and gratitude towards our gracious heavenly Father was the more fervent, as we had felt great concern and apprehension, on account of the continuance of the war, and the many terrifying reports last year. We were not a little surprised to hear how the devastating scourge of war had spread all over Germany, and that the enemy had succeeded in bringing almost the whole country into subjection, and even overrun Holsatia. These are indeed events greatly to be deplored, and how long it is still to last, God only knows. Deeply as the sufferings of the poor human race affect us, we yet trust, that He who rules in heaven and on earth, will cause all these things to work together for good, for the benefit of His kingdom and people on earth. He will know how to protect his sheep, and to keep them in the great hour of temptation.

"August 20th, we had the pleasure to see the Hector come to an anchor in our bay, and to welcome our dear Brother Suen Andersen. May the Lord bless his future services in this Mission. Brother Tho. Christensen left us on the 14th, having been called to Nain. We commended him at parting in fervent prayer to the grace and guidance of the Lord and His Spirit.

The ship brought the stores and provisions sent to us, in good order; for which we return you our most cordial thanks. We can assure you, that we feel quite overcome by all the proofs we receive of your paternal care for us, by which also

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we are anew encouraged to exert every power of mind and body, in that blessed work, which, by our Saviour's mercy, has continued to increase and spread in this Mission, to the glory of His grace. May He be your everlasting reward, and bless you in all you do.

We were truly sorry not to see our dear captain Fraser, and Brother and Sister Kohlmeister return with the ship. We beg to give our cordial love to the former, and to thank him in our name, for all his faithful services, and the many proofs of his love, which we have so often experienced. May the Lord reward him for it, both here and in a blessed eternity.

Our sorrow and disappointment was great indeed, when we found that the letters, accounts, and other writings, annually sent us from Germany, were all missing: and especially, when we did not receive a line from the Elders' Conference of the Unity. Nor have we even heard, how our congregations in Germany may have fared, during the dreadful war which prevailed there. The more painfully we felt this deprivation, the more we valued that great favour, continued unto us; that we may yet, by God's mercy, uninterruptedly correspond with you. For this we praise and bless Him, and offer up our most earnest prayers, that He may still be pleased to hold His protecting hand over your highly favoured country, and as you express yourselves, suffer it to stand as a monument of His mercy. May He bless and preserve our most gracious Sovereign, and defend him against all the machinations of his enemies.

While we heard with great attention, and interest, the contents of your valuable letter, we were filled with thankfulness towards our dear Brethren, for their love and participation in all our concerns, and it has proved a real refreshment to our souls. We regret the departure of Brother S. Church, a worthy member of your Society. His lot is precious, to be

at home with the LORD for ever. May thos eBrethren, who have been added to your number, be blessed by our Saviour in their station, and receive from Him every needful gift and grace, to assist in the furtherance of His cause on earth.

As to ourselves, we can truly say, that our Saviour has granted us rich blessing in the year past, both in our public meetings, and family worship. In our conferences, and in all our external occupations, we have, by His grace, laboured together in brotherly love and peace, and He has favoured us with health and strength, to perform our several duties with pleasure. For all these mercies, we thank Him with our whole heart.

We now come to speak of the most important part of our duties, and the charge committed to us, to serve the dear Esquimaux flock, which He has gathered together in this place. If we take a retrospective view of the year past, we do not know where to begin to describe the innumerable mercies experienced by us and our people, nor the abundance of that grace, which has continued to be made manifest, in an increasing degree, amongst a people, who but lately were the slaves of Satan, bound down by the chains and fetters of sin. Every day furnished new subjects for praise and thanksgiving.

As, therefore, our dear Brethren express their ardent wish and hope, that they may this year again hear that our dear Esquimaux have increased in grace, and in the knowledge of their Redeemer, we are the more thankful, that we can with humble confidence declare unto them, that this has really been the case, and that the work of the Holy Ghost in the hearts of our people has been carried on without interruption. There are indeed some among them, who may be called weak and slothful, but yet the works of darkness and of the flesh, which are so common among the heathen, are held by them in abhorrence, and it is often astonishing to observe, by what means the Spirit of God leads them to more distinct views of themselves,

themselves, and their own corruption; inspiring them with fervent desire to become the children of God, and leading them to the cross and wounds of Jesus, as the only cure for their sin-sick souls. Our Saviour is also merciful and gracious towards many, who appear in a sleepy course, and follows them, as the good Shepherd, with such unwearied patience and forbearance, that being at last delivered from the power and spite of the enemy, they are led to experience the virtue of hs healing blood and made alive unto God.

You were last year grieved at the deceitful conduct of old Thomas. Now, since his wicked and secret works of sin and darkness, have been made manifest, and he finds that his evil course is not only unprofitable to him, but likely to prove the means of destruction to his soul and body, he begins to weep and beg for patience, and we have some hopes, that our Saviour will yet pluck this old sinner as a brand out of the burning.

The more our baptized become grounded upon the merits of Jesus, the more confident and unreserved they grow towards us, by which we become better acquainted with their whole course, and likewise with their manner of educating children. This proves indeed a very desirable opportunity of leading the children to the knowledge of their Creator and Redeemer, but we feel ourselves much too weak to promote their being trained up in the fear of the Lord in all things.

The education of their children is most miserably managed by the parents, and harm must almost inevitably ensue from their very habits of living together. Even the most faithful among the parents, who sincerely desire to educate their children in the fear and admonition of the LORD, cannot keep them in proper order, so as to prevent seduction to evil. Our only comfort is, that Jesus, the friend of children, is all-powerful, and will not forsake these little ones, but bless our poor endeavours to direct the work of His hands unto Himself.

In

In the last days of December, 1807, an European, who, in company of two others, had spent the winter about six hours walk from hence, paid us a visit. We took occasion to declare to him our disapprobation of his conduct to the Esquimaux. He promised amendment, and returned to his dwelling.

Ephraim, who had been baptized at Hopedale many years ago, but afterwards left the believers, perished in a miserable manner, last spring. He, with his wife and two children, and an European, with whom they lodged, having a winter-house, about a long day's journey from hence, were all burnt to death. We cannot positively say how this misfortune happened, but we heard that the whole house had fallen down, and that all the wood-work was burnt. It is therefore supposed that it was destroyed by gunpowder.

After the ship left us last year, a family of eight persons moved hither, that they might hear the word of GOD and be converted.

The meetings of the different divisions of our people were held from the middle of November to April, without interruption, and diligently attended by old and young. This was also the case with the schools, which were visited with an earnest desire to learn, both in adults and children.

During the last season, three persons have been admitted to the Lord's Supper; one re-admitted: four became candidates, six adults and three children were baptized, five added to the candidates for baptism: a young man, two boys, and one child, departed this life. Our Esquimaux congregation consists at present of twenty-three communicants, thirty baptized adults; (of whom three are excluded;) twenty-four baptized children; seven candidates for baptism; (of whom two are excluded:) in all eighty-four; to which forty unbaptized, chiefly children, being added, the number of inhabitants at Hopedale is one hundred and twenty four.

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This may suffice, dear Brethren, as a summary view of our proceedings in the year past. For particulars, we must refer you to our diary. We doubt not but that our dear Brethren will also this year find much cause to join us both in praise and thanksgiving to our Saviour, for the great mercy He has shewn to us and our Esquimaux flock; and likewise in prayer and supplication, that He would continue to bless the work Himself has begun in this place, giving us grace, wisdom, and faithfulness to do that part, to which He has appointed us, that His thoughts of peace concerning the Esquimaux nation may be fulfilled. For this purpose, we commend ourselves again to your love and remembrance in prayer before the Throne of Grace. We salute you all in the fellowship of Jesus Christ our common Saviour, and remain in the same covenant of love and peace, dear Brethren,

Your most affectionate, &c.

J. C. WOLFF. FRED. JENSEN MILLER.
THOS. CHRISTENSEN. ADAM KUNATH.

EXTRACT of the DIARY of the Missionaries of the UNITED BRETHREN, *at* GNADENTHAL, *(Bavianskloof,) at the Cape of Good Hope.*

(Continued from page 244.)

SEPTEMBER, 1807. Both on the 2d and 3d of this month, there was an unusual storm, with intense cold. Most of our trees had their leaves blown off, and even some of the cabbages, and other leafy garden plants were fairly blown out of the ground.

On the 6th, in the evening, we had a blessed celebration of the Lord's Supper.

10th, We were under the painful necessity of excluding a candidate for the Communion from our church-fellowship, on account of gross deviations. It was done in the public meeting, with a suitable exhortationto all present. Such occurrences prove, how busy the enemy of souls is to destroy, if possible, the work of GOD. May the LORD grant, that we may always be found watching, and by prayer, and the word of truth, be able to resist his wicked designs.

14th, All the higher mountains were covered with snow. The weather has been in general, throughout the whole month of August, so very unfavourable to our garden-crop, that we have never before felt so much the want of vegetables.

In addition to this loss by the changeableness of the weather, we must add the annual increase of all kinds of grubs, and other devouring insects, earth-lice, moths, caterpillars, grey and green worms; which baffle all our efforts to destroy them, and now and then cause us to fear, that their devastations will bring us into great distress. We however trust to our merciful heavenly Father, that He will always grant us what we stand in need of, for our subsistence.

23d, A young Hottentot, who lately has been added to the candidates for baptism, came to one of the Missionaries and said, 'Since I had the favour to become a candidate, I perceive that I am much worse than I was before. Wherever I am, my enemy, sin, is there too, to seize me, and drive me from one evil thought to the other. Sometimes I think that there is no help for me. If I wish to pray, and to complain of my distress to our Saviour, a thought arises in me, What will it help you? God cannot, and will not take notice of *you*; for He has greater things to think of.' The missionary encouraged him to fly confidently with all his misery to Jesus, and not to attend to the suggestions of unbelief, by which the enemy of God and man, endeavours to keep the soul ensnared.

26th,

26th, We had an agreeable visit from Lieut. Col. White, on his return from Bengal. During this month, several children were baptized, and some Hottentots obtained leave to live on our land.

October 1st, We spoke with all our communicants, and though we found reason to admonish some of them to be more watchful, and not to allow themselves in things contrary to the mind and rule of Christ, yet in general, we were thankful for the manifest proofs of the Lord's mercy towards them, and their growth in grace.

On the 4th, Lieut. Col. White left us, having spent a week with us to mutual satisfaction.

8th, In the morning, we received a letter from Mr. Disandt at Capetown, with the agreeable intelligence of the arrival of the Missionaries Kuester and Schmitt, from Europe. We took immediate steps to bring them hither, and Brother Schwinn set out for that purpose.

To-day an aged Brother, Moses Kleef, departed this life rejoicing. He became a candidate in 1801, and was baptized by Brother Rose, in 1802. We can give him that testimony, that having found peace and pardon in the blood of Jesus, he cleaved to Him as a reconciled sinner. He was a man of few words, but whenever he spoke of the state of his soul, and the grace bestowed upon him to those, who had his confidence, they were edified and instructed. He was universally beloved by his countrymen, on account of his quiet and peaceable conduct. His last illness was a pleurisy, connected with fever, by which he was soon rendered incapable of conversation; but when asked, whether he rejoiced at the prospect of soon departing, and being with Christ for ever; he answered cheerfully and distinctly in the affirmative, though, as to every other subject, he was quite bereft of recollection.

14th, A candidate for baptism, Steens Adams, was visited.

She is almost blind, and very infirm. For these many years she has been a candidate, but went astray, and by continually changing her place of residence, seemed at last to have lost herself entirely. But the good Shepherd, Jesus Christ, would not suffer this poor strayed sheep to become the prey of the devil; but used various means to bring her back, not only in permitting that she grew blind, but awakening her heart at the same time, to a sense of her lost condition. She now wept bitterly on account of her deviations, especially that she had so often not only rejected the grace offered unto her, but even been a servant of Satan, seducing others to depart from the way of truth. She added, that she had always found great pleasure in that wicked work, and whenever she had been reproved on that account, by the Missionaries, was quite enraged. But that she now felt the greatest remorse, and begged that we would forgive her. We assured her of our sincere forgiveness, but admonished her to seek remission of sins in the blood of Jesus.—On another occasion she said, 'That I am blind, I consider as 'cords of love, by which Jesus draws and binds me to Him-'self, and I am willingly bound, if but my poor soul, which 'He has redeemed, may belong wholly to Him. I pray also, 'that I may be baptized into His death.' She was made partaker of this favour on the 15th, when Brother Marsveld baptized, and called her Anna Elizabeth.

On the 17th, and 18th, It rained incessantly, and with such violence, that the torrents from the mountains filled our valley, broke into our garden, and destroyed the labour of many days, with a great quantity of our crop. Part of the garden-ground of the Hottentots was also torn up, and their crops swept away, by a concurrence of streams from every quarter. Though we have taken all possible pains by a canal to secure our grounds against the violence of the torrents,

yet

yet we must now a second time behold, that these inundations exceed our ability to prevent their devastating effects, and all our labour both for ourselves and our people, is in vain. The very high mountains encircling us on all sides, discharge such a quantity of water, that we counted to-day, no less than twenty-one torrents, all rushing down upon us from every quarter. and on the 19th, we could not behold the damage occasioned both to our and the Hottentots' grounds, without grief.

In these and the following days, we spoke individually with the baptized, candidates for baptism, new people and children. The Brethren and Sisters engaged in this duty, made the following report; 'We wish there were more among the men, who show that there is divine life in their souls, though it cannot be denied, but that most of them are awakened by the power of the Holy Spirit, to see the necessity of turning to our Saviour, for pardon and salvation. They are under strong convictions, and expressed much contrition on account of their not loving, nor living to the Lord, as they ought. As to the women, there is a more general desire prevailing to grow in the knowledge and grace of our Saviour. It is a sure proof of the work of His Spirit in their souls, that they bemoan their deficiency in this respect most sincerely. They are exposed to many temptations, and some expressed great repentance at their having more or less forgotten their heavenly calling, and the great mercy our Saviour had bestowed upon them; and followed the devices of their own hearts. Many spoke of the favour of having teachers dwelling among them, with much gratitude, and prayed that God would grant them much success among their countrymen, that they might see many turn from their evil ways, and experience salvation through the blood of Jesus, and that also the Brethren in Europe, who had sent them

teachers,

teachers, might rejoice, and be encouraged to continue in their kindness towards them.'

The baptized children gave us much satisfaction by their simple, artless declarations. They confessed their disposition to disobedience, both to their parents and their teachers; but promised to pray our Saviour to give them a new heart. One of them being asked; how she prayed; answered, 'I say; 'Dear Saviour! If I am to belong to Thee, then take me 'rather home to Thyself, for I wish to be safe from the world, 'and in heaven with Thee.' Another answered to the question, 'What has Jesus done for thee?' 'He suffered 'Himself to be wounded in His hands, and feet, and side. He 'wore a crown of thorns on His head, and all out of love to 'me, and to atone for my sins.'—An old candidate for baptism, Andrew Dragoner, said, 'I am an old candidate, and 'many of the baptized say; why do you always remain a 'candidate, and never get forward. I must own, I was ge-'nerally very angry with them, for thus upbraiding me; 'but I now think otherwise. Our Saviour knows well that 'I am not worthy to be baptized, and therefore my teachers 'may not grant it.' As to the new people, we heard the declarations of many of the men, with confident hopes, that the Lord has thoughts of peace concerning them. Some said, 'we came hither to live to God, and not to ourselves. This 'we promised, both before Him and our teachers, but we 'have not kept our word. This grieves us, and we beg you 'to forgive, and to pray for us.' Among the women were some, who lately appeared to us to be going astray, but now show signs of true repentance, and give good hopes, that the labour of the Holy Ghost in their hearts is not in vain. There are however some others who seem quite indifferent about their soul's salvation, and when such opportunities are given them, to be admonished and instructed, make excuses,

and

and know how to keep out of the way. One of the former description said: 'I came to Bavianskloof, when the three 'first missionaries lived here by themselves. Their testimo- 'ny went into my heart, and I felt the power of Jesu's grace 'to forgive my sins, and make me a new creature. But af- 'ter the death of my husband, I left you, and have but just 'returned last year, and now I discover with grief, that I am 'one of those who have trampled upon the grace of God. 'O help me to pray, 'that I may be again received in mercy.' Another said: 'I went here as a child to school, and was 'taught to know Jesus, as my Creator and Redeemer, but 'having no mind to give my heart to Him, I have continued 'in an unhappy way, till now, when I am growing sickly, 'I have a great dread of death upon me, for I have nothing 'to plead as an excuse for not obeying the gospel.' Another complained thus: 'I am indeed come at last, but when I 'wanted to pray to our Saviour, or to go and speak with my 'teachers, then my wicked heart always pulled me back, 'and said, what do you go there for? there is nothing to be 'had with them. Often have I intended to leave the place 'and go and live somewhere else; but then I was seized with 'horror; and it was as if some one had whispered to me; 'Who brought you to Gnadenthal?'

The 26th, was a day of rejoicing, when we had the great satisfaction to see our dear Brethren and Sisters, Kuester and Schmitt, arrive with us. The whole family went in a waggon, about an hour's drive from the settlement, to meet them; and were joined by a great number of Hottentots, men, women, and children, in waggons, on horseback, and on foot. When we ascended a hill and looked behind, we saw the roads covered with them. We soon discovered the approach of our travellers, and on meeting, wept for joy. It was a sight truly affecting to see the Hottentot congregation placing themselves

themselves in order, on the top of a hill, about three miles from Gnadenthal, where the waggons were obliged to halt. To the right stood the men, to the left the women, and all began of their own accord, to sing verses of thanksgiving to God, for his mercy in bringing these dear travellers to their journey's end, praying for a blessing upon them and their labours.* After they had ended, the company proceeded, and arrived between two and three at Gnadenthal. In the evening at 7 o'clock, all the inhabitants met in the church, and after a discourse on the Text appointed for the day, we offered

* The following more detailed description is given of this meeting of the Missionaries with part of the Hottentot congregation in sight of Gnadenthal, in their Journal:

"The 26th was the joyful day, when we awoke with the hope of reaching the place of our destination. We were met, about four hours' ride from the settlement, by the Brethren Bonatz and Kuehnel with six Hottentots on horseback. It is impossible to describe the gladness we felt on seeing them. The first entered our waggon, and the Hottentots rode on before us. From the heights we saw the whole road covered with Hottentots, all coming to meet us, and as the different parties reached our waggon, they seemed quite at a loss how to express their feelings, and prove their sincere, cordial joy and gratitude at our arrival. We were soon surrounded by numbers, all praising the LORD for His mercy in conducting us safe to them. After proceeding about an hour, we beheld a new scene; two waggons approached towards us, in which were Brother Kohrhammer, and all the European Sisters, and with them a numerous company of Hottentot men, women, and children, hastening to bid us welcome. In the midst of this host of new friends, we arrived at the top of the last hill, overlooking Baviaanskloof, and on seeing Gnadenthal in the valley below, (which so well answers to its name, as a place where the GRACE of our Lord Jesus Christ has been so richly displayed), and finding ourselves already in the midst of a congregation of believers gathered from among the heathen, we were quite overcome, and obliged to give free vent to our tears. On the top of the hill stood a large company of school-children, with about an hundred

ed up our thanks and praises to GOD, for all the mercies shown to them and us, by their safe arrival, praying him to bless all their future labours among the Hottentots, and to crown them with success. In the following days we perused with great delight, the many letters and reports received from Europe, giving an account of our congregations and missions everywhere. Our rejoicing at the arrival of our new assistants, received however a great check on the 26th, by a sudden and severe attack of illness, which befel Brother Kuester. It was accompanied with spasms in the stomach, and caused both to himself and us, some doubts, whether he might not be soon again taken from us. We sent immediately to Dr. Temple, but the inundations occasioned by the river Sonderend,

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hundred more Hottentots, placed in regular order, the men and boys on one, and the women and girls on the other side of the road. We had left the waggon and were all on foot, and as we approached this party, were welcomed by their beginning to sing hymns of praise to the LORD for His mercies.

The singing of the Hottentots has something remarkably solemn, harmonious and sweet, far beyond what we could ever have expected. In short, we must forbear attempting to give an account of what we felt on this occasion, but while we live, we shall never forget it.

When they had finished, Brother Kuehnel thanked them in our name, and the whole company proceeded down the hill towards Gnadenthal, blessing and praising GOD our Saviour, who had thus safely brought us to our journey's end. We arrived between two and three in the afternoon, and were received by Brother Marsveld and the rest of the inhabitants with great joy. During the whole of our journies and voyages from our native land to this place, the LORD has been most gracious to us, ard we can truly say, His mercies were every morning new. Now may His thonghts of peace over us, be accomplished, and each of us approve himself as a devoted faithful and diligent servant in His house. For this purpose we commend ourselves to the prayers of all our Brethren and Friends, who read our Journal.

prevented him from arriving till the 29th. God blessed the means prescribed by him and the patient was soon relieved, for which we felt great thankfulness.

In these days we spoke with all our communicants, previous to the enjoyment of the LORD's Supper. Old Jacob Akink said, by his interpreter; 'My heart is with GOD; but I have 'lately been ill, and much weakened in body. I then disco- 'vered clearly, that my heart is a deceitful thing, but bad as 'it is, I will bring it to my Saviour, He will speak to it, as is 'profitable for me, and I long to approach to His table, as a 'poor, needy sinner.' Frederic William made the following declaration: 'Since I have learnt to be silent, for which I 'have often prayed our Saviour to give me grace, there is no 'more so much quarrelling in my family. I now live at 'home in peace. Surely in this world there is nothing so 'pleasant as peace. I now can truly rejoice, that I have the 'favour to be a communicant.'

30th, Brother Kuester seemed again pretty well recovered, to the great joy of our whole family. Four gentlemen from Capetown, paid us an agreeable visit, and left us in the evening. But we were prevented celebrating the Holy Communion on the day appointed, on account of another visit of eight gentlemen, and as Brother Kuester wished to be present with us at the church, we postponed it to

November 1st, when one woman was spectator, as candidate, and four, as preparatory to confirmation.

2d, Brother Schmidt had nearly met with a serious accident, by wounding his foot with a hatchet. By God's mercy, no artery was touched, though the instrument had penetrated deep.

We had many visitors about this time. A man Klaas Botsman, with his wife and three children, obtained leave to live on our land.

10th, Having discovered, that one of our people, Salome Halfschlag, had been guilty of gross immorality, on a neighbouring

bouring plantation; we were under the painful necessity of giving notice in the evening-meeting, that we could no longer consider her as a member of our congregation. The exhortation and warning, with which her exclusion was accompanied, seemed to make a deep impression on all present.

12th, Brother Kuester, had another attack of his former disorder, we sent therefore again for Dr. Temple, but the waters being out, he could not come to us. The LORD however heard our prayers, and approved Himself as our best Physician. To-day, and the 13th, we were under great concern on account of the violence of the disorder, but on the 14th, some alleviation appeared, and when the doctor arrived on the 15th, he found the patient better, though the complaint was not quite removed till the 25th.

On the 13th, three men and three women received holy baptism, and together with seven new candidates for baptism, were introduced to their respective classes. Their joy and thankfulness on this occasion, was truly affecting. Mitge Julius said; 'Our Saviour has chosen me, a wretched creature, and brought me to this place. I am sick in soul and body; but though I cannot walk without a crutch, this appears nothing to me, when I consider the sickness of my soul. I have now been admitted among the candidates for baptism, and am afraid of nothing so much, as of my sinful, deceitful heart, which has hitherto always been striving against the will of God. Now He will require more of me, since I am a candidate. O pray for me, that I may remain faithful to this call of my Saviour.'

22d, David Steenberg came to one of the missionaries and said: 'I must open my heart to you, and there you will see what you did not expect.' On being asked what he meant by this expression, he answered: 'I scarce dare come any more to church, for when I sit down among the people, I feel, as if I was the only condemned sinner among them,

'for I trust that all those sitting around me, are objects 'of God's mercy. I often intended to get up and go away, 'hoping to find more rest elsewhere, as I cannot be- 'lieve, that I dare consider myself as belonging to a people 'of God. But then I heard Mr. Bonatz declare, that Jesus 'would once come and say to his people; Come ye blessed of 'my Father. I therefore thought I would sit still, and if Je- 'sus did really come, he would find Steenberg to be the most 'depraved and wicked man in the whole congregation.' He was admonished to be attentive to these warnings in his soul, and to consider them as gracious visits from the Lord: for that it must first be understood by us all, that we are by nature perishing sinners, before we can either receive or value the help of our Saviour. He went away, expressing great thankfulness for the advice given him.

25th, Three women were confirmed for the first enjoyment of the Holy Communion. On speaking with our communicants in these days, we were encouraged by many proofs of the work of the Holy Spirit in their souls. Several complained of their backwardness, and praised our Saviour for his patience, and long suffering. Jacob Akink, by his interpreter, informed us of the dangerous state of health, in which his wife was, and his sorrow on that account; 'but,' said he, 'she is in the LORD's hands, and so am I. He can restore '*her*, and make *me* sick. He gives me resignation, and 'I even forget my concern about my children, when I think 'of Him, and of the happiness of being with Him in heaven.' Saul Valentyn, with tears, spoke with much contrition of his unworthiness, and added: 'What my Saviour has done 'for me, and is daily doing, is more than I can describe; and 'I ought always to bring him my thanks; but alas! instead 'of praise and thanks, I bring him nothing but misery, sin- 'ful thoughts and transgressions. I often sin by speaking

'hard

'hard words, owing to my irritable temper.' Solomon Wittboy said: 'Ah! if I could but feel myself truly humbled on 'account of my falling so short, but alas, I am given to self-'righteousness, and wish to appear better than I am in reali-'ty.' Many spoke of the present dearth of provisions, and complained, that sometimes the anxiety, with which they endeavoured to procure the necessaries of life, disturbed them in their attention to the state of their souls. We exhorted them to turn with all their distress, both of an inward or outward nature, to our Saviour, who would not fail to comfort and help them, but at the same time represented the necessity of diligence and forecast, (to which the poor Hottentots are not much inclined) in improving their garden-grounds, and that, as they may sow and plant all the year round, there would be no need of complaint of real famine, unless it should please God to visit us with inundations, drought, or other unforeseen calamities.

One of the women expressed herself thus; 'I cannot speak 'with you just now, for my heart is like a piece of land, 'over which the torrents have burst, and covered it with 'sand and rubbish, till the good ground is no more visible. 'But I will not rest, till I have prevailed in prayer with our 'Saviour, to remove the mass of sand, and to discover again 'the good ground he had given me, and when that is done, 'I will come and inform you.' She came sometime after, and spoke in a very edifying manner, of the mercy the Lord had shewn unto her, and how He had heard her prayers, and granted her to feel His peace.

28th, While we were preparing to celebrate the Holy Communion, a large party of gentlemen came from Cape-town, to see the settlement, which obliged us to postpone it. The whole company attended divine worship at church, and expressed much satisfaction. On the 30th, we met uninterruptedly

interruptedly, and had a most peaceful and blessed participation of the holy sacrament.

The Brethren Kuester and Schmitt having brought with them a present of a piece of blue cloth, and a parcel of old clothes for our Hottentots, we began to-day to distribute them among the poorest inhabitants. Many thanksgivings were offered up to God on this occasion, and to the kind benefactors, and we all beg to join in sincerest gratitude to our dear Brethren and Sisters and friends in England, for this mark of their love towards our poor people. Of the many fervent expressions of thanks, we can only quote a few:

Adam Verdyn seemed quite lost in astonishment and gratitude on receiving his portion, and spoke in a moving manner of his unworthiness.

Frederic William was so much affected, that he accepted of his allotment with trembling hands, and could not at first speak for weeping, till at last, with faultering voice, he exclaimed: 'I have no words, and my heart is ready to break 'with thanks and love to my kind Brethren in your country.' Philip Moll, having been absent, received his allowance some days after, and said: 'Scarce am I come home, but 'my Lord and Saviour, and my Brethren across the great 'water, come to meet me with gifts. O I am not worhy, 'that they should think of me in England. May the Al-'mighty God bless them for it, and defend their country.'

Lewis Anders, on being told that this was a present sent him by our Brethren and friends in England, with that cordial wish, that the Hottentots might give their hearts to Jesus, took the gift, trembling with emotion of heart, and began to weep aloud: nor could he recover himself, so as to be able to speak; the missionaries standing by, were all so much affected by it, that they themselves could not refrain from tears, and only desired him to go home, and thank our heavenly Father

ther for His mercy towards him, and to remember also his Brethren in England with a grateful heart in his prayers.

December. During the first days of this month, we had an unusual number of visitors, both from Capetown and the neighbourhood, and on the 6th, a large company attended divine worship in our chapel, after which three children received holy baptism. Anna Elizabeth Adams, a poor, sick and blind woman was visited to-day. She said, she had frequently attempted to come to speak with the Missionaries, but found herself too weak, and was the more thankful to be remembered, adding: 'Don't be under any concern about 'me; for since the LORD has taken away my eye-sight, I 'am no more disturbed, by seeing so many things which 'formerly diverted my mind from Him, and I become bet-'ter acquainted with Him as my Redeemer. Ah! how do I 'tremble to think how I have spent the former part of my 'life. Sin and every evil work was my daily business. O 'help me to thank our Saviour, that he has had mercy on 'me, turned my heart, and forgiven me my many transgres-'sions.'

9th, As the harvest now commences, and both men, women and children are necessarily employed in getting it in, more particularly as by the blessing of our heavenly Father, it promises to be a very good one this year, we discontinued the daily schools, morning service, and meeting for instruction, and met only in the evenings at the church. We were meanwhile occupied in making out a list of the inhabitants of Gnadenthal, as required of late years. Eighty have died, chiefly of the meazles, and of most of them, we can confidently hope, that they have departed into eternal bliss, relying on the merits of our Saviour.

22nd, Some gentlemen arrived here, who are appointed by government, to examine into the nature of a disorder peculiar to this country called the Lazarus-sickness, a virulent

species of leprosy. (See page 233.) A great many, both English, and white natives, were here about this time on a visit.

24th, A considerable number of strangers attended the celebration of Christmas Eve, most of whom left us again immediately after the forenoon's service on Christmas-day, on account of the harvest.

28th, Our old Hottentot Brother, Amos Kochekrari, departed this life rather unexpectedly. He was baptized, May 16th, 1806, by Brother Schwinn, and from that time walked in communion with the Lord, looking up to Him for grace, to help in every time of need. He was beloved and respected by his countrymen as a father, and though of few words, when he spoke of the state of his soul, it was done with uprightness and to the edification of all who heard him.

31st, A large company attended the conclusion of the old and entrance into the new year; Europeans, Hottentots, and Slaves, all met to join in our prayers and praises for the unbounded mercies of our GOD. Our meetings began at 8 o'clock, and at midnight we entered into the year 1808, on our knees, commending ourselves to our merciful Lord and Saviour, for forgiveness of all our sins, and for future blessing.

In the year past, 29 children have been born; 43 persons baptized; 29 became candidates; six were admitted to the holy communion, and ten to the candidates; 80 departed this life. four are gone to the camp; ten have been dismissed from hence; and 8 excluded from our fellowship. 38 have come to live here.

The congregation of believing Hottentots at Gnadenthal, at the end of 1807, consists of 108 communicants, 35 candidates, 169 baptized, not yet communicants; 89 candidates; 145 baptized children. In all of 547 persons: 24 more than last year. The number of inhabitants at Gnadenthal, amounts to 167 men, 191 women, and 387 children. In all 747 persons: 53 less than last year, whom, with ourselves, we commend to the kind remembrance and prayers of all our Brethren.

EXTRACT of the JOURNAL

OF

BROTHER C. F. RUDOLPH,

OF

His Voyage from LICHTENAU, *in* GREENLAND, *to* COPENHAGEN, *in the years* 1804-5.

IT having been determined, that we should return to Europe, after a service of twenty-six years in the Greenland Mission, we waited for the arrival of a ship from Copenhagen, which set sail in 1803, but did not reach Julianenhaab, the colony nearest to Lichtenau, till May 27, 1804. We immediately engaged a passage on board her; and on June 15, the merchant, Mr. Moerk, informed us, that she was ready to return, and the captain, Mr. Burckard, advised us to go on board as soon as possible.

The 18th, we left Lichtenau, a place dear to us, having served the Greenland congregation there sixteen years. At taking leave, we were filled with praise and gratitude towards our gracious Lord, for all the mercy, support, and favour experienced from Him, during that period, notwithstanding our numberless mistakes and failings. We commended the Greenland Mission, and particularly the congregation at Lichtenau, to His gracious leading; and ourselves, in reference to our voyage, to His kind protection. Being obliged to set off rather sooner than we expected, we could see but few of our Greenland Brethren and Sisters, most of them being gone to their providing-places on the coast. Of the Missionaries, only Sister Beck was at home; the Brethren, Beck and Walder, being gone to the Fiorde (bay) to fetch brush-wood. Towards evening of the above-mentioned day we arrived at Julianenhaab, and went immediately on board, where we were kindly welcomed. The ship's company, besides the captain and the

crew, consisted of the crew of a ship stranded last year near Staatenhuck, and three sailors belonging to the colony of Julianenhaab, whose time of service was expired; in all, of twenty-six persons. To our great grief and disappointment we learnt, on our arrival on board, that we were likely to be detained by drift-ice, which had lately been seen in the neighbourhood. The so-called Dutch haven, about two miles distant from the colony, from which ships going from hence generally take their final departure, was blocked up with ice. This caused us great uneasiness, but we were obliged to submit with patience. Being fine weather, we went on shore every day, and walked about in the neighbourhood. Both the captain and ship's company showed us great kindness, and when on shore, Mr. Moerk, the merchant, invited us to his table, and entertained us courteously. Meanwhile, our long stay on board, among a set of rough men, who were without employment, became tedious and unpleasant, and we intreated the Lord fervently to help us to prosecute our voyage.

July 13, we heard, that two ships, destined for Frederickshaab and Godhaab, were safely arrived from Denmark. Towards evening, the new assistant, Mr. Monrad, arrived at Julianenhaab, and was welcomed with the firing of several guns.

After lying near four weeks in this harbour, on the 14th of July, towards noon, we weighed anchor, and the ship was towed out by women's boats, in order to reach Dutch harbour; but, for want of wind, we were obliged to come again to an anchor, about a mile from the colony. The 16th we proceeded only a few miles, and were obliged to lie at anchor till the 18th, when we at last got into Dutch harbour. In these days our smallest boat was much damaged by an accident. During our stay in Dutch harbour, the ship's crew frequently went to gather scurvy-grass on a neighbouring island, of which they made soup. The captain and mate shot

a great

a great number of sea gulls on the adjoining rocks, which afforded us several good meals. The Missionary of the colony, Mr. Kunsen, and other gentlemen of the factory, visited us several times. Our cargo consisted of seven hundred barrels of blubber, but skins could not be taken on board, on account of the number of rats with which the vessel swarmed. Whenever the weather would permit, we went on shore, and climbed the high rocks surrounding the harbour, to see whether the ice was parting and driving off, that we might proceed, but it appeared immoveable. During the whole summer the wind was southerly; which drove the ice constantly towards the shore. It happened, indeed, once or twice, that a brisk north-wind sprung up, and made an opening; but soon after, the wind shifting to the south-west, it was driven nearer the land than before. We daily sighed unto the Lord, that if it was His gracious will, the way might soon be cleared for us: for the time hung heavy on our hands for want of employment, and we saw and heard nothing on board, either profitable or edifying.

After being already nine weeks on board, on the 22d of August, Mr. Kleist brought a letter to our captain from the Missionary at Julianenhaab, informing him, that in the neighbourhood of Nunarsuit, according to the Greenlanders' account, there was no more ice. This was confirmed by the bearer of the said letter. The captain therefore resolved to leave the harbour and put to sea, for which the necessary preparations were immediately made, and the anchor weighed. The wind being unfavourable, the ship was warped out. As soon as we were fairly out, we set sail, but had nearly struck upon an island to the left. The wind was S. E. and very high; it rained heavily, and there was still much ice to be seen at sea. We expressed, indeed, our own doubts, with respect to leaving the harbour under such unfavourable ap-

pearances, but the captain's answer was, " that at least an " attempt ought to be made." The vessel being tossed about exceedingly, we were both confined to our beds. During the night we constantly sailed between huge fields of ice, and, according to the captain's report, were only eight miles from the harbour where we had lain so long.

Aug. 23d, we had little wind, consequently made scarcely any way. In the afternoon we ran foul of a piece of ice, by which the fore part of the vessel received some injury, which, however, was soon repaired. The sea was very rough, and the ice surrounding the ship rose sometimes to a great height, with a roaring noise. In the evening, several large pieces of ice were fastened with grappling irons as fenders to the ship's side; and thus that night, and the next day, the 24th, we forced our way through the floating ice. The day following it was nearly calm, when we made but little way. Seeing in the evening a great quantity of ice around us, we could not refrain from expressing our anxiety, expecting to be exposed to great danger, as the rising wind threatened a storm. We asked the captain, whether it was not possible to run back into our former anchoring-place. He answered, that we were already too far distant, and the wind unfavourable. Indeed he himself wished to try to reach some harbour farther to the north, but was obliged to give up that project, as no Greenlander was present to direct him, and the quantity of ice was another impediment. We could therefore do nothing, under these precarious circumstances, but earnestly commend ourselves to the preservation of our Almighty Lord and Saviour.

On the 25th of August early, a storm arose from the south-west, which drove the ice-mountains close to our ship. The scene was awful and horrible, and we expected every moment that the ship would be crushed to pieces. We earnestly intreated

treated the Lord to have mercy on us, and to support and preserve us; but were at the same time resigned to His holy will. The ship, with close-reefed sails, drove through the numerous pieces of ice before the wind, till she struck upon a small rock, from which, however, she got off, without receiving any damage. But soon after, she struck with her bows with such force against a large field of ice, that several planks started at once, and the water rushed rapidly into her. The captain immediately jumped into the small boat, with part of the crew, and having placed them on a large field of ice, he returned for another party. The rest were employed in unloosing the large boat, in order to save themselves; for the ship was filling fast with water, and perceptibly going down on her starboard side, till by the time the boat was hoisted out, only the larboard gunwale appeared above water. The captain and all the sailors having left the ship, I and my wife were left alone, above our knees in water, holding fast by the shrouds. At last, Capt. Kiär, whose ship, as above mentioned, was stranded last year near Staatenhuck, came to our assistance, saying; "These good people I cannot possibly forsake." He then assisted us to get into the boat, and ordered the sailors to secure our hammock and bed, which, having been brought on deck, was now swimming in the water. O how thankful were we unto God our Saviour, and to this worthy man, for delivering us from a danger so imminent, for in a few moments we must have been overwhelmed!

Although we were obliged to leave all our things behind, we were glad and thankful that the boats were preserved, by means of which we hoped soon to get on shore. We had in the two boats several tons of ship-biscuit and butter, some coffee and sugar, a kettle, and a pan for roasting coffee, which had been immediately secured, when the ship struck. The captain and crew had likewise many of their own things in the

the boats; and in the captain's trunk were all the letters, as well from the three settlements of the Brethren, as from all the southernmost colonies in Greenland. We now left the wreck, being about twenty-eight miles distant from Lichtenau, in the neighbourhood of Nunarsuit, and about a league from the land, and made towards the shore. Our boat was heavily laden with men and baggage, and had already, when lowered from the ship, taken in much water. The wind was so high, that the sea broke over us continually. The steersman fearing that the boat would sink, we were obliged to make for the nearest rock, or small island, and landed upon the first we could reach. It proved to be a rough, pointed, and naked rock, upon which, however, at a considerable height, we found a small spot, covered with low grass. We might conclude, from the many excavations in the rock, that the sea, in stormy weather, beats high against it. The captain, who was in the smaller boat, would gladly have sought out a better landing-place; but as he wished to be with his people, he came to us. We now endeavoured to land the provisions saved from the wreck, but the waves beat frightfully against the rock, and tossed the great boat, with her lading, up and down, till the rope, with which she was fastened giving way, she was hurried out to sea. Immediately eight men leaped into the small boat, in order to get hold of the larger, and having reached it, four men went on board. They now laboured with all their might, but the storm, which made the waves rise in the air like smoke, baffled all their efforts to regain the landing-place, and they were driven to the other side amongst heaps of ice, among which the foaming waves broke with great fury, and we now beheld with horror how both our boats were crushed to pieces; nor did we entertain the smallest doubt but that all the eight sailors had perished, as it appeared impossible that they could

get

get over the ice to shore, the waves rising so exceedingly high. All our hopes now vanished, as to a possibility of our being saved, and the whole company began to cry and weep aloud, seeing no other prospect but that of miserably perishing with hunger on this naked rock. In the evening, during a very heavy rain, which had continued the whole day, we lay down to rest, close together, without tent or covering. We were wet through and through, and lay, as it were, in a pool of water; for, besides the heavy and incessant rain, the water flowed in streams from the summit of the rock, upon our resting-place. I and my wife commended ourselves and our fellow-sufferers, in these awful circumstances, to the compassion and help of our Lord and only Saviour, and were, for our part, resigned to His gracious will. He likewise granted us to feel His comfort and peace in our souls in the midst of tribulation.

Aug. 26, we saw three men walking on the shore, opposite to the spot where the boats were wrecked the day before; and concluded, that these three had been saved, and the other five perished. As a signal that they had reached land, they erected the only oar they had saved, and tied a handkerchief to it.

During the distress we all were in, many of the ship's crew, even those who before were most noted for profane language, now uttered expressions, from which it might be concluded, that they began to reflect on the state of their souls. The captain said: "God has, by this accident, brought "me to serious reflections; for when a man is young, and "every thing goes on prosperously, he is inclined to be careless and live at random." With respect to those five men of whom we thought that they were lost with the boats, we heard their companions make the following remark: "They "are now appearing before their God and Judge, and we have

" have soon to expect the same summons; O that our com-
" rades might obtain a favourable sentence!" A young mariner, twenty-one years of age, was heard repeatedly, with great earnestness, to cry out, in the words of an ancient hymn: *O God, for Jesu's sake, I pray, save me in this my dying day.* I assured him, that if he took refuge to our Saviour, He would certainly attend to his prayer, and have mercy upon him.

It continued raining heavily day and night, but though we were thereby continually kept soaking wet, we were supplied with fresh water, which settled in holes, and was of great use to us. August 27th, both the captains, their mates, and the greatest part of the sailors, got ready to try to gain the shore, by walking across the ice. In doing this, they were obliged to leap from one piece to the other, and he that first got firm footing cast a leather thong to the next, and helped him over; and likewise when the flakes of ice happened to be at too great a distance, they cast out the thong with a hook, and drew them nearer together, which was a very dangerous business, as they might easily have fallen in between the openings. Before they left us, they took leave with tears, not knowing whether they should ever see us again. And we likewise with tears earnestly besought them, should they succeed in getting to the Greenlanders, to send off a boat, that we also might be saved; which they faithfully promised to do. We would willingly have ventured to go along with them, but having been without a morsel of food now for two days, we knew we were not able to bear the fatigue of leaping from one ice-field to another, and climbing over high rocks for two days together, but that we should certainly have perished by the way. We were now alone on the rock, with the ship's cook, who likewise was not able to follow them, being afflicted with boils on his arms and legs. There was besides, on an adjoining rock, two men left behind,

who

who came over the ice several times to see us. These men attempted every day to get to another larger rock, and to overtake their comrades, but could not effect it, till on the seventh day, and but an hour before the Greenlanders came to us.

In this dreadful situation, our only hope and trust was in the Lord, our Almighty Saviour. We felt comfort in firmly believing, that He watches over His children, and that, without His will, not a hair of their heads shall fall to the ground. Whenever the sun shone, we were employed in drying the few things we had saved from the wreck; but we were at last so enfeebled by hunger, that we were scarcely able to do even that, having nothing to support life but fresh water, collected in the chinks and holes of the rock, of which we every now and then drank a little. All day long we looked out towards the land, for Greenlanders to come and fetch us; but as it seemed in vain, we at last feared that the ship's crew had not reached the shore, but perished on the road.

We now saw no other prospect before us, but that of ending our lives on this barren rock. The thoughts of lying here unburied, as food for ravens and other birds, which were always hovering around us, and seemed to watch for their prey, troubled us for a short time; yet even with respect to that reflection our Saviour comforted us, and we soon felt entirely resigned to His will. We intreated Him to prepare us, that when He called us hence, we might appear before Him with joy. In this view, we sang verses and hymns, treating of our departure to the Lord, with a most comfortable feeling of His peace in our souls.

It is not less true than singular, that in the night of September the first, we both dreamt that we were among our Brethren, and refreshed by them with victuals and drink.

Sept. 2, as we were lying down to rest, my wife, happening to lift herself up, espied two Greenlanders in their kajaks,

making towards us, and hailing us. Tears of joy and gratitude filled our eyes, on seeing hopes of deliverance. It was as if our enfeebled limbs received new strength, and we climbed to the summit of the rock, calling with all our might to the Greenlanders, that they might know we were still here. After they had safely landed, they told us, that they had been in search of us the whole day, and at last concluded, that we were dead. They had with them a few herrings and seal's fat, also some flesh of a small seal they had caught to-day. Of the latter we could not partake, having neither kettle, fire, nor wood, for boiling; but we ate a few herrings and some seal's fat, having now fasted nine days. One of them was a baptized Greenlander, named Jens, belonging to the Danish Mission; and the other unbaptized, named Innakennak. As they had nothing but their kajaks, and no boat with them, we intreated them to bring a boat on the following day, to fetch us to their habitation, which they promised to do, if they could get women to row; as, they said, all the young people were gone with the captain and mate to Julianenhaab, to fetch provisions. When they had left us, we went to rest, with hearts truly thankful to God for this interview, trusting to Him for further help.

Sept. 3d, with longing expectation we waited for the boat, which arrived in the evening. Besides the Greenlanders, three of the ship's crew came in her. After we had got into her, with our few remaining things, and some belonging to the sailors left here, they took us to a creek, where they had some boiled seal's flesh, of which each of us got a small piece, which, after fasting so long, proved a delicious morsel. We had a wretched lodging at night in the open air, and our covering was frozen quite stiff in the morning.

September the 4th, we proceeded, and passed very high rocks. The Greenlanders gave us smoked seal's flesh to eat,

which

which we had never tasted before, but now relished it, for want of other food. In the evening, we came to the island where the two Greenlanders lived who first came to seek us. Here we found the vessel which had arrived at Fredericks-haab from Europe, and was returning from Julianenhaab, lying at anchor. As soon as we approached her, the Europeans in our boat asked for bread; upon which, some buttered ship's biscuits were handed down. We likewise found here the whole of the unfortunate ship's crew, excepting those who were gone to the colony, and the two above-mentioned sailors, who left us on the rock, at the time the Greenlanders first came to us, on the second of September. We were glad to see each other again, and were informed by those who had been in the two boats lost in the ice, that they had all reached the land, except one man, named Jacob. Jacob perished by making too free with the brandy they had in the boats, by which he was disabled from keeping up with his comrades. This latter party had suffered greatly for want of food, on the first days after the accident, and were benumbed with cold; nor did they get any sleep till they came to the Greenlanders. The hardships they had endured was evident in their appearance, for they were quite emaciated, and had great red spots in their eyes. Likewise those, who went with the two captains, related, that they had suffered extreme distress and misery, and were not able to sleep for the cold. One day they caught a leveret, and ate it raw; and when at last they came to the Greenlanders, they could not wait till the seal's flesh was boiled, but ate also that raw. Here we got the first warm victuals, after being eleven days without any thing warm; namely, boiled scurvy-grass and eider-bird's eggs, which proved nourishing food to us, and for which we were truly thankful to God.

Sept. 5th, we travelled with our Greenland brother, Moses,

who, with his family, had this summer paid a visit to his friends at Newhernhut, and arrived here yesterday on his way home, and proceeded in his company towards Lichtenau. After advancing a little way, a boat from Julianenhaab passed us, in which were Capt. Burchardt and his mate, and likewise the Missionary, Mr. Kunsen. They were astonished to see us still alive, as they supposed we had perished. The latter gentleman, Mr. Kunsen, was therefore come thus far, with a design to fetch our bodies, and bring them to Lichtenau for interment. As they were in great haste, we could only have a short conversation with them. A strong south wind springing up, with heavy rain, we were obliged to go on shore, pitch our tent, and remain there that day. The 6th, the rain continued, and we came to an island, where we found many Greenlanders in tents, belonging to the Danish mission. They treated us with great compassion and kindness, and brought us some boiled seal's flesh.

On the 7th, we both felt extremely enfeebled, and were scarcely able to walk. On the 8th, we proceeded, and towards evening arrived at Julianenhaab, where we were heartily welcomed, and well entertained by the two merchants, Schytte and Monrad. In the night the Missionary, Kunsen, arrived, with two of the shipwrecked sailors, and testified his commiseration and hearty participation in our sufferings. On account of the violent rain, we were obliged to stay here two days; and on the 11th proceeded to Lichtenau. When we were within three miles of the latter place, many of our Greenland Brethren and Sisters came out of their tents, as we passed, to express their joy, that we were still living, having been informed that we were dead. In the evening we arrived at Lichtenau, and were received by our dear fellow-missionaries with cordial love and sympathizing affection. We thanked God our Saviour, with many tears of joy, that

He

He had delivered us in such great danger, supported us in so miraculous a manner in our distress, and brought us again to our dear Brethren. Praise, thanks, and adoration, be brought unto Him, from us, His unworthy servants.

The members of the Greenland congregation, who visited us in the subsequent days, testified their hearty participation, and added, that when they heard of our shipwreck, and that we had perished with hunger, they could not sleep for weeping.

Having spent the whole ensuing winter at Lichtenau, in the spring of 1805 we prepared again for our voyage to Europe. We purposed going by way of Lichtenfels, and from thence to sail in the ship expected there; because, in the neighbourhood of Julianenhaab, there is always, even in summer, much drift-ice, which renders the passage from thence more difficult.

May 13, we again took leave of our dear fellow-labourers and the Greenland congregation, and were commended by them in fervent prayer to the Lord. On the 14th, in reliance on His gracious preservation, we proceeded in a boat towards Lichtenfels. We met to-day with much drift-ice, between which we had to tack, and frequently to make a great circuit, in order to find a passage. Once, seeing no other opening, we were obliged to pass between two large fields of ice, lying near each other, when that to the right turned about, and tore a hole in our boat*. Between the large fields of ice, we found the water, in many places, newly frozen, which rendered it very dangerous sailing, as the ice is apt to cut the skins. We had wished to reach the colony of Julianenhaab to-day, but found it impossible, on account of the great quantity of ice; and, as it began to grow dark, we were obliged to go on shore, and pitch our tent.

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* The Greenland boats are covered with seal skins.—See Crantz History of Greenland.—Vol. i. p. 148.

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The 15th, we found again so much ice, that we were obliged to make a great circuit eastwards, and did not arrive at Julianenhaab till the afternoon, where we met with a cordial reception from Mr. Moerk, his two assistants, and the Missionary.

The 16th, it blowing strong from the south-east, we were obliged to stay at Julianenhaab. The next day we proceeded on our journey, but the large fields of ice rendered our progress both slow and dangerous. The 18th, we met with the same difficulties; but at last, towards evening, came into open water, and pitched our tent on shore.

The 19th, in the afternoon, we came to a place where stood seven tents, belonging to the Christian Greenlanders of the Danish Mission at Julianenhaab. With them we likewise found our Frederick, who left Lichtenau the preceding month, with a view to visit his relations at Newhernhut, but not having been able to proceed, on account of the ice, he now resolved to pursue his journey with us.

The 20th, in the forenoon, we came to the two Greenlanders, who, after our shipwreck, had brought us from the rock. They had received intelligence, that the passage between the land was clear of winter-ice; we therefore would not stop, and the weather and wind being favourable, we expected to make a good day's voyage of it; but on reaching the passage reported to be clear, we found it blocked up with winter-ice. This was a very disheartening sight, as we now were obliged to return, and take the dangerous course round Nunarsuit, in the open and boisterous sea. We pitched our tent, and remained here till the 22d, when we returned towards the neighbourhood of Nunarsuit with fine weather. In the afternoon, we passed the rock on which we had lately spent nine days without food, and lifted up our hearts with thanks-

giving

giving to the Lord, for the miraculous deliverance we experienced on that occasion.

A heavy gale coming on from the north, we could not venture to proceed; we therefore sought for a place to pitch our tent, which we found at last, between very high and almost perpendicular rocks. The Greenlanders climbed up the rocks, and saw an astonishing quantity of ice impeding our course, which gave us great uneasiness.

The 23d, we left this dreadful place and sailed along the coast, close in with very high rocks; but, as the sea was rough, and the waves dashed furiously against them, we concluded to steer to the eastward. Frederick's boat struck on a rock, but came off without injury; for which preservation we rendered thanks unto God. The ice soon compelled us to land and pitch our tents; and the wind blowing hard from the north, we were obliged to remain here the following day.

The 25th, 26th, and 27th, we made fruitless attempts to proceed. Two Greenlanders, belonging to the Danish Mission at Frederickshaab, now joined us, and took us to their tents. We were obliged to remain with them for two days, and to put up with but indifferent quarters. The rain penetrated through the tent, and dropt upon our beds. Meanwhile the boisterous wind drove the winter-ice nearer towards the land. The Greenlanders, however, caught several seals, which were very welcome, especially to Frederick's family, who were in want of provisions.

The 30th, the wind abating a little, we proceeded on our journey, but Frederick remained behind. Although the wind had driven the ice towards the shore, we made way tolerably well, expecting to make a good day's voyage; but towards evening, being at some distance from a landing-place, we were overtaken by heavy rain, and reached the shore thoroughly wet. Here we were informed by two Greenlanders, that the

inspector

inspector, Mr. Mühlenpfort, on his journey to Julianenhaab, and also the Missionary, Mr. Rosenveld, of Frederickshaab, had arrived the preceding evening, at a place two leagues distant from hence, northward; to whom I immediately sent the letters directed for them. The rain, wind, and drift-ice, prevented us from proceeding till the second of June, when we came to the place where both the said gentlemen and Captain Burchardt were encamped. We met with a hearty welcome, and, as our passage was again blocked up with ice, pitched our tent. While we tarried here, Mr. Mühlenpfort, the inspector, showed us much kindness. June 5th, he sent two Greenlanders in their kajaks to the south, to examine the state of the ice in those parts; but, as they declared it impossible to pass through, he concluded, with his company, to return to Frederickshaab. We set out that same evening, and the said company intended to follow us the next morning. After sailing till towards midnight, we went on shore, and pitched our tents, in order to take a little rest, but found a very rough place for that purpose.

On the 6th, a strong wind arose, which prevented our sailing far. The 7th, towards evening, we came to an island, where we found two Greenland tents. We would fain have pushed on for a few hours longer, but as the Greenlanders informed us that the ice was every-where in such quantities, that no kajak, much less a boat, would be able to get through, we were obliged to remain where we were. The European boat, belonging to Frederickshaab, which had been sent to fetch seals, lay here at anchor, not being able to proceed.

The 8th, in the forenoon, the inspector and Mr. Rosenveld overtook us. As they purposed making a trial to reach Frederickshaab to-day, by taking a great circuit east, we resolved to accompany them. They had encountered some danger on their journey hither. The ice tore a great hole in their

their boat, and they were obliged to hasten on shore, to repair the damage. Our little fleet now consisted of four boats and ten kajaks, but by being obliged to make a large circuit, we did not arrive at Frederickshaab, till midnight. Here we were obliged to remain till June 22d, on account of the tempestuous state of the weather, and were kindly treated by the merchant, Mr. Muns, and the Missionary, Mr. Rosenveld. Our journey, contrary to all expectation, turning out so uncommonly tedious, and the provisions we had taken from Lichtenau being exhausted, we were under the necessity to purchase a new stock from the merchant here.

June 17th, the inspector received letters from Godhaab, acquainting him, that the European ship, destined for that place, had arrived, and with her two of our Missionaries, Fliegel and Kranich. How glad should we have been to be now at Lichtenfels, that we might return with the same ship to Europe: but being yet at so great a distance, we could not indulge such hopes. Of the other ship, which was expected with provisions for the respective colonies, no account had as yet been received.

The 22d, in company with Frederick's boat, we proceeded on our journey. One of our female rowers being taken ill, we were obliged to leave her behind. At first, all seemed to go on prosperously, and we got safely through the ice. But we had only sailed about two leagues, when we found the ice lying in so compact a body, that no open water could be seen, and it was impossible to proceed. We had, therefore, to unload again, and pitch our tents. The Greenland men, of our party, caught six seals. The next morning the ice began to part, but the current was so rapid, and it rained so very fast, that we durst not venture to sail. In the afternoon the prospect brightened; and the inspector and Mr. Rosen-

veld having overtaken us, we kept company till towards midnight, when we pitched our tents on an island, near an huge ice-mountain, to which we could walk across the sands.

June 24th, we set off early in the morning, and breakfasted on an island called Tulluartolik. On the numerous small islands we passed, we saw thousands of Eider-birds, which at this time of the year lay their eggs on them, and our Greenlanders gathered a great number of the latter. In the afternoon, having nearly reached the end of the ice-mountains, we came to a place where the stream was uncommonly rapid, carrying the ice swiftly along. We attempted to sail between two immense fields, and Frederick's boat being a-head, passed through safely. But when we followed, the larger one to the left drove furiously against us, and crushed our boat with such force, that great part of the timbers constituting the frame work were broken to pieces, and the outside skins rent in several places. We all leaped on the large piece of ice, lying to our right, and my wife got into the inspectors boat, which was close by; but I stayed with the rowers, to take care of our things. Meanwhile the other boats, and likewise the Greenlanders in their kajaks left us, and made towards an island, where the stream was not so rapid: the Greenland men, however, returned in their kajaks, hauled both the goods and the boat itself upon the ice, repaired the broken timbers with thongs, and sewed up the rents as well as they could. We then sailed in the broken boat to the island, where the other boats had taken shelter, and proceeded thence in their company. We rendered humble thanks to our gracious Lord, that he had again delivered us from such imminent danger. The next day we came again to a place where the drifted ice was borne

along

along by a rapid current, and we durst not venture to proceed. Here we lay two days, after a fruitless attempt to get forward. The second day, at evening, the ice having separated, we sailed, and landed again about midnight. The rapidity with which the drift-ice moved along, was dreadful to behold, far more so, than any thing we had seen throughout the whole journey. The inspector's boat narrowly escaped being crushed to pieces, before it could be hauled on shore.

June 29th, notwithsanding a heavy fall of rain, the inspector, and Mr. Rosenveld, attempted to make their way through the ice, but we and Frederick remained here, till evening, where we ventured out, relying on the assistance of the Lord, by whose mercy we got safely through the most dangerous places. Though we were obliged to take a great circuit, yet, being calm, we met with no obstruction, and arrived about midnight at Lichtenfels. All the inhabitants gave us a most cordial reception, and with us praised God, that He had again preserved us on this difficult voyage, amidst so many dangers, and brought us safe to this place. Here we met with the Brethren Fliegel and Kranich, who had had a speedy and safe voyage from Europe. Our stay here was from June 29th to September 18th, during which time we were both taken ill with an influenza, rife in these parts.

Sept. 7th, just as the service had begun in the chapel, the whole neighbourhood resounded with the usual joyful acclamation, set up by the Greenlanders: Amiasuit! (the ship!) After the service was concluded, we went to the hills, where we had a view of the open sea, and beheld the ship in full sail, steering for this place. We went directly in a boat to meet her, welcomed the Captain, Mr. Jacob Kettelsen, and

accompanied him into the harbour. He readily agreed to take us, and Brother Walder from Lichtenau, to Europe.

The ship having taken in its lading, on the 13th we received notice from him to come on board. We had on the preceding day taken an affectionate leave of the congregation at Lichtenfels, and now put off in our boat towards the ship, which was already at the Fiorde, sailing towards Cofods Harbour, from whence with a north-wind, she may immediately put to sea. The Greenland assistant, Timothy, accompanying us thus far, I had an opportunity to write a short letter to the Brethren at Lichtenfels, and to commend ourselves once more to their faithful remembrance and prayers.

The wind continued favourable the following days, blowing a steady breeze; and on the sixth day, in the afternoon, we reached Staatenhuck, the southernmost promontory of Greenland, and came into the open sea. We had almost constantly favourable and cold winds, passed by the Orkneys, and reached the Cattegat, when the wind abated, and we had got calm and warm weather. All of us, especially my wife, who had been sick during the whole voyage, began now to recover, and were on deck the whole day.

Oct. 2d, in the afternoon, a signal was made for a pilot; and the next day at noon, we sailed with a moderate breeze, and early on the 4th, came to an anchor at Copenhagen.

What shall we render unto the Lord, for all His benefits towards us? He heard our prayers in the day of trouble, and preserved us in the most imminent dangers, and during a succession of trying circumstances. His holy name be praised for ever.

CONTINUATION

CONTINUATION OF THE DIARY

OF THE

Mission of the UNITED BRETHREN at Gnadenthal,

CAPE OF GOOD HOPE.

1808.

JANUARY 1st. We entered into the New Year, in firm reliance on the help and continued favour of our God towards us, and were much encouraged by perceiving, in the conversation of many who called upon us to-day, both Hottentots and others, that the Lord had granted to them a renewed sense of the importance of pressing forward towards the mark of the prize of our high calling in Him. At nine was public service, and afterwards the children met.

On the 3d, we received a letter from the Fiscal, Mr. Von Rhyneveldt, in which, in the most obliging manner, we are desired by the Governor of this colony, to form a second settlement among the Hottentots; for which purpose a situation, called Gruenekloof, belonging to government, is offered to us. Though we felt the greatest gratitude to our benefactors, yet, as we could not act in a matter of so much importance without consulting our Brethren at home, under whose direction we stand, we made a humble representation of our duties in this respect, and requested the indulgence of the Governor, for time to write home, and receive instructions, promising soon to send two Brethren to Cape-town, to converse with the Fiscal on the subject.

On the 6th, being Epiphany, we celebrated this memorial-day with much blessing. Though most of our people are just now engaged in getting in the harvest, yet a pretty large company attended at the chapel, and the Lord was with us. We commended, together with our congregation of believing Hottentots, all congregations of the Brethren gathered from among

among the heathen, with all those who serve them in the gospel, as well as the whole work of God on earth, to His favour and protection, that it may flourish, and His people everywhere increase, both in number and grace.

On the 12th, old Jacob Adams sent to request that one of us might visit him. When the Missionary entered his hut, he found him lying on the bare ground, and very ill. Being asked what we could do for him, he replied: " My heart " draws me towards my Saviour, and I wished to tell you " so. Twice I attempted to get to my teacher's dwelling, " but I was overpowered by weakness and obliged to stop." He then spoke in a moving manner of the desire he had to depart and be with Christ.

In the evening-meeting, Aaron Norman, and John Wittboy, were confirmed for the first enjoyment of the Lord's Supper.

On the 13th, we spoke with all our communicants individually. Brother Kuester spoke with the men, and his wife with the women. Their report is filled with expressions of thanks to our Saviour, for His grace so powerfully manifest in the hearts of most of the Hottentot Communicants. A few of their declarations are here quoted: Tobias Hendrick said: " Since the last communion I have done nothing " which the world would call sin, but I find that my heart " picks up here and there much evil, which I have to seek " the Lord's mercy and forgiveness for, that I may be " cleansed from it and made fit to approach to His table."

David Vertyn: " I was last night talking with Brother " Abraham of that love and simplicity of faith which in " the beginning used to prevail among us at Gnadenthal, " and we think it is no more so visible. But we agreed, that " each of us must seek the blame in his own heart, and not " in his neighbour's, and if it is to be restored to us, we

" must

" must surrender ourselves anew to our Saviour with our " whole mind."

Jacob Adams: " The word of God appears to me like a " staff, upon which a poor old infirm man leans, and with- " out which he would fall."

John Voster: " On the last day of the year, I could not " help thinking, all day long, how I had spent the time past, " and it was as if some one had said to me; you can do no- " thing but seek forgiveness with Jesus, for your many " sins and deviations. I did so, and cried to him to have " mercy on me; my heart is now filled with his peace, and " I give myself to him anew."

All of them spoke with great humility of themselves, and extolled the mercy and unmerited love of their God and Redeemer.

On the 15th, we had a blessed participation of the Holy Communion, and the above-mentioned persons, Norman and Wittboy, partook of it for the first time.

On the 16th, the Missionaries, Kuester and Bonatz went, by desire of the Governor, to view the place offered for a second settlement at Gruenekloof, that they might be able to make a proper report to the Elders' Conference of the Unity. We prayed fervently to the Lord to be with them on their journey, and to direct all things according to His gracious will and purposes with us. They returned on the 31st. They were received by his Excellency the Governor, and the Fiscal, Von Rhyneveldt, with great kindness, and every assistance was promised, in case we could form an establishment on the above-mentioned place. The Fiscal particularly endeavoured to impress upon us the advantage of extending our labours among the Hottentots, and begged us not to delay in availing ourselves of so desirable an opportunity of making those at Gruenekloof acquainted with the gospel. We stated, as before,

fore, our duty, first to seek to obtain advice from home, but could not do otherwise than promise to make a beginning, and to consult with the Missionaries at Gnadenthal on the subject, and, if possible, to send two of our number to reside, for the present, at Gruenekloof: reserving to ourselves the liberty of following the direction of our Brethren in Europe; to which he kindly acceded.

February 1st, the harvest being nearly completed, the daily service in the chapel, and in the schools and meetings for instruction in the Christian doctrines, were again brought into regular course.

On the 3d, our Hottentot Charles, while at work in the garden, saw a Fiscal-bird flying round the well-known large pear-tree, making a great noise and flapping with its wings, to give notice of a serpent being in the tree. On examining the tree, Charles soon discovered a large serpent, (Baumschlange,) which he shot. The above-mentioned bird has this peculiar quaility, that he cannot endure a serpent. As soon as he discovers one, he spares no pains to destroy it, and generally hangs up the carcase in a tree, or even seeks a pointed branch, which he runs through its body, and in that suspended state frequently pulls off its skin. But if the serpent be too large for the Fiscal-bird to encounter, then he flies about, screaming most loudly and incessantly, till either some person is thereby brought to attend and kill the enemy, or the latter escapes by flight.

On the 4th, we dispatched a messenger to Mr. Von Rhyneveldt, with a letter, by which we acquainted him, that we had come to a resolution, in the name of God, to make a trial at Gruenekloof, and had agreed, that the Missionaries, Kohrhammer and Schmitt, should proceed thither, as soon as the farmer, now residing there, should have quitted the place.

We were visited in these days by some of our people, who had

had appeared of late to be rather indifferent about the state of their souls. One of them, Mietje Ram, said: "Yesterday, during the sermon, it was as if some one had given me a stroke upon my heart, which waked me out of my sleep, and now I perceive, that I do not love my Saviour as I ought."

7th. As some of the Missionaries can play upon different instruments, as they were sitting in the cool of the evening before the house, and playing hymn-tunes, a great number of Hottentots, both children and adults, assembled around them, and began to sing verses. It was a delightful service, and the sound of the voices and instruments had a most charming effect among the rocks and mountains.

10th. The messenger, sent to the Fiscal von Rhyneveldt, returned with an answer to our letter, to this effect: that the Governor was quite satisfied with our proceedings and proposals, and that the necessary documents should be prepared. He also mentioned, that his Excellency intended to pay a visit to Gnadenthal.

11th. In the evening-meeting, we informed our Hottentots, that by desire of government we should begin a second settlement at the Gruenekloof, where a considerable number of their countrymen lived, who were desirous to hear the word of God, and that to this end the Brethren Kohrhammer and Schmitt, would go and reside there for the present, till we should receive further directions from our Brethren in Europe.

12th. Daniel Binar came to one of the Missionaries, and wept aloud, trembling with agitation. As he was supposed to be in a fainting fit, he was led to a seat, and asked what was the matter with him. It was some time before he recovered himself so as to be able to speak, and then exclaimed: "Ah! I cannot find words! My grief and oppression of mind is

too great!" The Missionaries encouraged him to mention the cause, upon which he said: "I dreamt, some days ago, "that on account of our disobedience and ingratitude to the "Lord and our teachers, they were all going to be taken "away from us, and that it would happen to us, as it did to "the first Christian congregations, when their candlestick "was removed. Thus the Lord would remove ours, and "set it up among another nation, which would be more faith-"ful and obedient. Alas, this my dream is now going to be "fulfilled, two are already called away, and the rest will fol-"low. Thus we shall be left without teachers, and be in "a much more miserable situation than we were in, before "they came. Ah! do not forsake us poor Hottentots; I will "pray to our Saviour that He may give us hearts more "thankful and obedient. This is most wanting in me, and "I repent of my own drowsiness, and indifference towards "Him." The Missionary sought to comfort him, and to explain the cause of two Missionaries leaving this place.

13th. Brother Kuester prepared his room to receive the Governor, and removed to Sister Rose's dwelling. But he did not arrive to day: and on the 14th, the Brethren Kuester and Bonatz went in vain to meet him. He had gone from the Warm Baths to Mr. Tuenis.

15th, and following days, we were occupied in drying peaches for winter consumption. Our crop has been but small this year, and our vines look very bad, but we are thankful to our heavenly Father for the abundant harvest of corn which He has granted to us and our people.

16th, we began to clear our canal, which by the violent torrents, last October, had been almost entirely destroyed, the dyke being burst in several places. An English gentleman, a botanist, arrived to day. He pays us an annual visit,

sit, and in general returns with a fresh supply of curious plants and seeds.

18th, the communicants were spoken with by Brother Bonatz and his wife, previous to the next participation. As we had observed, that some of our people, especially among the men, have lately been disposed to uncharitable behaviour and disputes among one another, we made a point of speaking to them more particularly on the subject, showing them what a bad influence it has, not only to the destruction of the peace of society, but in depriving their own souls of the enjoyment of fellowship with Jesus; as persisting in what is so directly opposite to His mind and commandment, must be highly displeasing to Him. Most of them confessed their deviations in this respect, and said: "If we were always attentive to the voice of the Holy Spirit, which we hear in "our hearts, we should be preserved from this evil." One said—"I have not listened to His voice, but rather shut "my ears; and when I heard envious or malicious remarks "made in company, I have not been behind in adding to "them. I have, indeed, sometimes felt a severe check in "my conscience, but yet proceeded in evil-speaking, that I "might not displease the company. But I am now convinced, that I have not known my own depraved heart, and "that I am the worst of all. I mourn over it, and pray the "Lord to deliver me from that sin."

John Moll, who on account of quarrels with others, and dissatisfaction of mind, had neither gone to the sacrament, nor come to see us for above half a year, was seriously but kindly admonished to consider the harm he was doing to his own soul. He seemed truly broken and contrite in heart, and with tears bemoaned his back-slidings, adding, that he prayed to our Saviour to help him, and grant him His mind,

that he might walk worthy of the gospel. Others made the same declarations.

Old Isaac Wittboy being asked, whether he lived in peace with his neighbour, complained of the noise and disobedience of their children, who would not hear and obey the admonitions of old men. He added: " This sometimes makes me " very angry; but when, as an old man, I consider my own " disobedience to our Saviour and my teachers, I am " ashamed of my impatience with others."

About four in the afternoon, a man on horseback arrived here, to inform us, that his Excellency the Governor, with two travelling companions, would soon arrive, meaning to stay with us over night. We had scarce prepared to receive him, when he, with Lord Blaney, and a general of infantry, whose name we did not learn, arrived with us. After taking some refreshment, the Brethren Kuester and Bonatz accompanied them through the settlement. TheGovernor made many inquiries concerning our regulations and missionary-service. Meanwhile the school-children met, and on his return having placed themselves before his window, welcomed him with the singing of some verses, which seemed to afford him much pleasure. He expressed his surprise at the sweet and musical voices of these poor Hottentot children. When they had withdrawn, a considerable party of our men approached him, and one of them, Adam Verdyn, a Hottentot of much native civility, and great modesty in his deportment, stepped forward and addressed his Excellency in a short speech, expressive of joy at his safe passage across the great waters, and his condescension in visiting Gnadenthal, and of the fervent prayers of the Hottentot congregation, that God would bless him, and grant us to lead under him a quiet and peaceable life in all godliness and honesty, and to be faithful and obedient subjects to the English government. The Governor

vernor thanked the Hottentots, and assured them of the continuance of his favor and protection.

He spoke much with us about Gruenekloof, desired us to mention any thing we wished to be done to further the mission, and the second settlement in particular. In the evening they all went to church, and took leave in the morning of the 19th, when the Governor repeated his kind expressions of friendship and favour toward our undertaking. We were thankful for his visit, and to have become acquainted with Him. Brother Bonatz accompanied him to our frontier.

20th, we were prevented celebrating the Holy Communion, by a large party of visitors from Stellenbosch.

21st, we had a separate meeting with the excluded people, who yet are permitted to live in the Settlement. All, who were at home, 22 in number, attended. It was an affecting sight, to see these poor straying sheep together, and to observe the many sighs and tears, with which they bemoaned their transgressions. We could not but believe, that their faithful and compassionate Saviour looked upon them in mercy, as the good Shepherd, who seeks his lost sheep in the wilderness, and we trust that he will lay his blessing upon this new regulation. We have begun this meeting, with a view to show, that we have by no means cast them off, but desire to see them return; especially as we have perceived that several of them have become timid, and always seemed to avoid us.

After it was over, several of the men came to thank us. One of them said: "I have frequently had a wish, that "there might be such a meeting. Now I perceive that our "Saviour, and my teachers, have not quite thrust me out, "though I have deserved it. The sins I have committed "will not let me rest; I cry for forgiveness to Jesus. For-"merly I felt how graciously he receives poor penitents, and "when

" when I was baptized, I was assured that He had mercy " on me, and would forgive me my sins. But since that time, " I have turned my back upon Him, and trodden His grace " under foot. This I now feel most bitterly, and repent of " my sins." He was encouraged to turn, with all his misery, to his compassionate Redeemer, who had received gifts for men, yea for the rebellious also.

22d, several of the excluded women came to return thanks for the kind notice taken of them, and with tears expressed their sorrow for their transgressions. To-day we celebrated the Holy Communion without interruption, and in the peace of God our Saviour.

Brother Schwinn and his wife began to day to speak, individually, with all the baptized, and had much satisfaction with most of them.

Gottlob Halfschlag, said: " I am a bad man. I am " grumbling about something or other all day long; and the " day will often not suffice, but I must quarrel with my wife " at night. That is all I have to say of myself." He was asked, whether he had forgotten the covenant he had made in holy baptism with the Lord, to give himself wholly unto Him, that he might be cleansed from sin in His precious blood. He replied: " I do, indeed, often think about it, but I feel no more, as I did then, and am afraid I shall be lost at last."

John Wittboy: " I have lately had a time of searching. " I wish to renew the covenant made between our Sa- " viour and me at my baptism. I found I had not been so " faithful to Him, and so obedient to my teachers, as at that " time I promised to be. But I have turned to Him again, " and prayed Him to forgive me my deviations. He has " looked upon me in mercy, and my heart is now filled " with joy and thanks, for his having redeemed me with His

" most

" most precious blood from the world and sin, and accepted " even me as his child. I also long to be soon made a par- " taker of the Holy Sacrament."

Gabriel Maurice: " I cannot think now about Jesus and " my soul's salvation: for I am looking for a wife. I must " first be well settled, and therefore cannot turn my mind " to any thing else." He was seriously admonished not to forget the much more important concerns of his soul.

Jacob Valentyn: " I am an old man, and have not much " more time to live, nor can I recollect things as well I used " to do: but one thing I retain. I thank my Saviour, by " day and night, for his bitter sufferings and death for me, " and that he has washed me from my sins in his own blood, " and pray Him to grant me grace and strength to live for " Him, and to preserve me in His love to the end; as " likewise to admit me to His table to partake of His body " and blood in the Holy Communion."

Benjamin Wittboy: " I have nothing good to tell you. " There is nothing, be it ever so bad, in the whole world, " which has not by nature its root in my heart."—The Missionary answered: If you know this, do you go with all that evil to the only Saviour of sinners, and beseech Him to save you? " I do, he replied, but sometimes my " evil thoughts get so strong, that I cannot pray to Jesus. " Sometimes again I think: If I were admitted to be a " communicant, then I might rise still higher in the con- " gregation, and might even get the highest place, (by " which he meant that of chapel servant) and if I was, I " should be aukward, and snuff the candles out. Nor do I " know how to ring the church-bell." He was told, that all these fears were of no use, and that he perplexed himself about trifles, with which he had nothing to do. The main matter was this, that he turned with his whole heart to the

Lord

Lord, and became assured that his name was written in the book of life.

Salome Joseph: " I am often led to examine my heart, " and become more than ever convinced, that there is no " good in me by nature. I cry to our Saviour to cleanse me " from all sin in his blood, and He often hears my prayer, " and fills my heart with comfort and peace. I pray that I " may be kept by Him, as His property, to the end of " my days."

Christina Binar: " I pray the Lord to discover to me " what it is, that still keeps me back, and to which my soul " would cleave, beside Him. Why am I not admitted to " be a candidate for the Lord's Supper? It is my own fault, " but I am assured that He will yet be gracious unto me."

Christiane van der Berg, " I am sick in body, and " feel that my strength is failing. But the covenant made " by our Saviour with me, in my baptism, does not fail; " I am assured of His love and wish to be more closely " united to Him."

Mary Claas: " I am lame, both in my hands and feet, " and when I rise in the morning, I cry to the Lord Jesus, " that He would just grant me strength enough to do the " most needful things. And He is gracious, and hears me, " and helps me from day to day. He grants me also sound " sleep, for which I thank Him."

Renata Waaly: " I am unworthy of the grace of my " Saviour, of which I daily partake; and, indeed, I need it " in every thing I do. My children are an object of my " prayers, and I earnestly wish that they may all become " His property."

26th. The Sisters, Rose and Marsveld, visited a poor old sick widow, Anne Rabyntje, and found her in a very comfortable state of heart. She said: " Our Saviour has for-

" given

" given me my sins, and I feel divine peace in my soul. I " think day and night on Him, and rejoice that I shall soon " have the favour to see Him face to face, and to enter into " His everlasting kingdom." Her daughter, and another near relation, who formerly lived here, were on a visit to her, and their conversation with her appears to have awakened them to a sense of the importance of Conversion. They afterwards came to see us, and gave us an opportunity of speaking with them of the state of their souls.

EXTRACT OF A LETTER

FROM

Brother THOMAS ELLIS, in JAMAICA.

Bogue, St. Elizabeth, Jan. 4, 1809.

" THE intelligence I have to communicate to you, by this day's post, is of the most afflictive kind, for I know that you will take the nearest share in the great loss we have sustained by the decease of our dear fellow-labourer, Brother Joseph Jackson, at Mesopotamia. It pleased the Lord to take him to eternal rest on the 9th of December last, by means of a putrid fever. He had received his recall to England on the 26th of November, and four days after, was seized with his last illness. He first complained of the effects of bile in his stomach, and immediately used the means prescribed on such occasions; they did not, however, produce the desired effect. The fever increasing, a physician was called in, and ordered more powerful medicines, but all to no purpose.

December 6th, his wife sent an express to Carmel, desir-

ing Brother Lange to come to them without delay; and he arrived in the morning of the 8th. The patient had ceased to complain of any pain on the 7th, and when asked how he did, his answer was always: "Very well." Brother Lange put the question, whether he thought that the Lord would take him hence, by means of this illness. He smiled, and replied, "Yes, O yes!" It now began to be very evident, that his dissolution was approaching, for though he took and retained whatever was given him, notwithstanding we suspected that mortification had already taken place, yet he grew rapidly weaker, both in mind and body. He continued, however, to give sensible answers to questions put to him, and sufficient evidence that his soul longed to be with his Saviour, whom here he had loved and served with his whole heart. It appeared also that he had quite done with this world, and all earthly cares were entirely taken from his mind for some days before his end. About four o'clock in the morning of the 9th of December, just after Brother Lange had offered up a prayer at his bedside, he expired most gently, without a struggle or groan.

On the 10th, a very large company of negroes and whites, with many gentlemen from the neighbourhood, attended his funeral, for he was universally beloved and respected.

The day following, Brother Lange set out with the afflicted widow and her two children for Carmel, where she is at present, intending to take the first opportunity of returning to Europe. She is a particular object of our sympathy and prayers, in which we doubt not you join us, that the Lord would support her under so great a trial.

What shall we say to these things! I assure you we all feel more at losing this valuable servant of Christ, than we can express in words. It seems to us as if our building had lost

lost a main pillar. May the Lord in mercy comfort and help us." Thus far Brother T. Ellis.

He judged right, indeed, when he says that we take the nearest share in the affliction of our Brethren in Jamaica, on account of the loss of this dear servant of the Lord. Brother Joseph Jackson was born in Jamaica, where his father was engaged in the Mission of the Brethren among the negroes, and came with his mother to England, when very young. He received his education, first at Fulnec, in Yorkshire, and afterwards prosecuted his studies at the College of the Brethren, in Saxony. After his return to England, the Lord having given him a sincere desire to serve Him in His church, he approved himself a faithful and diligent instructor of the young people in our schools, who still retain a grateful remembrance of the affectionate manner in which he led them, not only to the acquisition of literary attainments, but to the knowledge of their Saviour, and the truths revealed in His word. He was appointed assistant Minister in London, in 1795; and in 1780 received a call to serve the Mission of the Brethren in his native island, of which he accepted with great humility, but in reliance on the help of the Lord. It was his earnest desire to be made instrumental in calling the poor heathen from darkness to light, and to an acquaintance with their God and Saviour; nor was he left without seals to his ministry. He mourned, indeed, over the comparatively slow progress of the Mission in Jamaica, but yet did not despise the day of small things. He was satisfied to be used as a labourer in a less fruitful part of the Lord's vineyard, though his superior attainments seemed to entitle him to a situation of more seeming importance, for he had the same persuasion, which hitherto, by the Lord's blessing, has been the chief means of

encouragement to the Brethrens' Missionaries every where, "that to gain ONE soul for Christ is worth all the pains, "energies, and exertions of any man's life." In his letters to his friends, he always accompanied his report of the work committed to him with humble expressions of his own unworthiness to be employed as an ambassador for Christ, to invite sinners to be reconciled to God. His recal to England was not in consequence of any impatience on his part, but owing to the conviction, that the gifts imparted to him by the Lord were such as more particularly fitted him for the labour at home, where his services were much wanted.

He had a natural mildness of behaviour and a disposition to serve and do good, which endeared him to all with whom he was connected. Among other attainments, he had likewise acquired great skill in music, having taken advantage of the good instructions in that useful science given in the College of the Brethren. He abhorred its abuse in the world, but delighted in singing the praises of the Lord in the congregation of Christ, and in raising sweet harmonies to the glory of his Saviour, by which he has often delighted and edified those who heard him. As a husband and father of a family, he approved himself as one who made the word of God the rule of his conduct, and as a most affectionate and faithful friend and adviser.

The loss of such a man may well be deplored, and will be felt in a variety of bearings. May the Lord grant to all of us, and especially to his dear relatives, true resignation to His will, and the comforts of His peace, and Himself heal the wound He has inflicted.

EXTRACT

EXTRACT OF A LETTER

FROM

Brother C. F. SCHAAF.

Bethlehem, Pensylvania, Feb. 5, 1809.

"IN the present calamitous state of the world we feel ourselves as is were cut off from all our congregations in Europe, and have not received a single letter from the Brethren of the Elder's Conference of the Unity for above a year. We must be satisfied to experience the same inconvenience with many other settlements of the Brethren, and ought to be very thankful, that we are yet spared, while they and their neighbour are suffering the greatest hardships and distress. Hitherto we have enjoyed rest and peace, and ardently hope that we shall not get into a war with England.

I have to mention to you to day, that it has pleased the Lord to call home to Himself, after a short illness, His aged and venerable servant, Brother David Zeisberger, on the 17th of November, 1808, at Goshen, on the Muskingum, in the eighty-eighth year of his age, after a service of upwards of 60 years, in the Brethren's Mission among the North American Indians."

As we may hope that a narrative of the remarkable life of this eminent servant of God, will be published hereafter, and the History of the Brethren's Missions among the Indians in North America, furnishes a full account of a great part of it, spent in the service of the Mission, we need not add much in this place concerning him. Suffice it to say, that to his last breath he retained the same serenity of mind, ardent desire after the conversion of the heathen, and firm confidence in his God and Saviour, which distinguished his character during the whole of his missionary life. Under the severest trials, and most discouraging circumstances, he never murmured or gave himself up to despondency; and though he had a way

peculiar

peculiar to himself, of strongly expressing his feelings on every subject relating to the Mission, yet it always partook of uncommon cheerfulness, benevolence, and unshaken trust in the almighty power of Him, at whose word all opposition must cease, and to whom all things must be subject, insomuch that both by conversation, and by letters, he inspired his fellow-missionaries, and all who were connected with him in the labour, with renewed courage and zeal in the Lord's cause. Though remarkably bold in faith, and ever manfully resisting the influence of the devil by the Word and Spirit of God, he was truly humble and lowly in heart, gladly dependent upon the grace of his Saviour for every good gift; and always spoke and acted as a man whose strength is only in his God. When he began to feel the effects of old age, and could no longer travel about as formerly, he was content to devote all his time to the welfare of the Indian congregation at the place of his residence, sparing no pains, both with old and young, to teach them how to walk worthy of the gospel of Christ. When his eye-sight began to fail him, and his activity was confined within yet narrower limits, he did not lose his cheerfulness, but delighted to hear reports of the work of God in the world, read to him by his wife and fellow-labourers, and was quite resigned to the will of the Lord as to the declension of his powers. By Brother Benjamin Mortimer's letter, inserted p. 307, may be seen how highly he was esteemed by, and made useful to all around him in his latter days.

In his instructions to the young Missionaries, who generally spent some time at Goshen, to receive the benefit of his paternal counsel, he immediately won their hearts by his affectionate, lively, and solid conversation, and thereby proved the means of benefit and blessing to distant Missions.

Thus this venerable witness for Christ finished his course on earth, and having fought the good fight of faith, and overcome

come by the blood of the Lamb, and the word of His testimony, he has now obtained the Crown of Life, which the Lord, the righteous Judge, shall give him at that day; and not to him only, but to them also that love His appearing.

EXTRACT OF A LETTER

FROM

Brother CHARLES G. REICHEL.

Salem, North Carolina, Nov. 11, 1808.

"THE three Cherokee Indian Children at school, with our Missionaries, in Spring-place, have given us great pleasure, by sending to Brother Benzien and me copies of verses, as specimens of their progress in writing. The celebration of Christmas, entrance into the New Year, the Passion-Week, and Easter, was attended with many encouraging proofs, that the preaching of the gospel was not in vain. Twenty-eight negroes were present at the preaching, on June 19th; and two negroe women, who are almost constant hearers, show not only great attention and eagerness to understand the word of God, but seek to stir up others to come and hear it. A very aged Indian woman, reputed to be upwards of 100 years old, had visited the Missionaries, and heard the gospel with great emotion. She also put many very pertinent questions concerning the way of salvation. An Indian Chief, called *The Flea*, father of one of their school-children, came and staid with the Missionaries over night. Brother Gambold and his wife spoke much with him of the love of Jesus to lost mankind, which he seemed to receive with marked attention. They write: "This man does "not seem far from the kingdom of God." Just before he was going to depart, the children sang several verses for him, to which Brother Byhan played upon a little organ of his

his own construction. *The Flea* was quite enraptured, and frequently called out, with tears in his eyes, *Osio, Osio,* (charming.)

Shortly after another Indian, to whom he had related what he had heard and seen at Spring-place, came to see our institution. He listened with great attention to what was told him of his Creator and Redeemer.

The Missionaries on Flint River, in the Creek Country, were well, in September, and diligently employed in learning the language. Colonel Hawkins shows every mark of kindness and good-will towards the Mission.

EXTRACT OF A LETTER

FROM

Brother C. F. SCHNELLER,

Basseterre, in St. Kitts, Feb. 7, 1809.

"ON the 5th of this month, we had a truly blessed and signalized Prayer-day, three men and three women were baptized. Looking over our church-books, I find, that since the year 1779, the number of negroes baptized by the Brethren's Missionaries in St. Kitts, amounts to 3683.

"I had lately a very pleasing conversation with a prinpal magistrate and proprietor of estates in the island, who honoured us with a call, on purpose to see our settlement. He entered very freely into the subject of the conversion of the negroes. There are 47 negroes on his estate baptized by us. In speaking of the Bishop of London's excellent admonitory-letter to the Planters, &c. in the West India Islands, he declared his willingness to do what was possible to promote the spiritual welfare of his negroes, but stated the difficulties attending the instruction of the children under their present circumstances."

EXTRACT OF LETTERS FROM ANTIGUA.

From Brother C. F. RICHTER, *dated St. John's, April* 24, 1809.

YOUR kind Letters of Nov. 28, and Dec. 9, we received by the arrival of the Brethren Newby and Berg. Accept our best thanks for the accounts therein contained, particularly for the information they give of the state of our congregations on the continent. We think often on our poor suffering countrymen in Germany, and pity our Brethren and Sisters in all places invaded by the enemy, but especially at Rixdorf, Berlin, Newsalz, and other Prussian settlements.

February 10th we had the unexpected pleasure to see Brother Sautter and his wife return to us from North America. It has pleased God to make his journey the means of restoring his health.

Our negroe congregations in this island consist of the following numbers: At St. Johns, 2578 communicants, 584 candidates, 2142 baptized (not yet communicants) adults and children, 500 candidates for baptism, 1050 new people and excluded: At Gracehill, 964 communicants, 141 candidates, 666 baptized adults and children, 512 candidates for baptism: At Gracebay 643 communicants, 102 candidates, 499 baptized adults and children, 115 candidates, 318 new people and excluded: In all of 11824 negroes, under the care of the Brethren's Missionaries.

From Easter 1808, to Easter 1809, 104 adults have been added to the congregation by holy baptism, and 47 baptized as children, were received in the usual solemn manner; 101 have become partakers of the Holy Communion. During the same period, 54 adults were baptized, 38 received into the congregation, and 49 admitted to the Lord's Supper, at

Gracehill. Thus, by the Lord's mercy, we have not been standing still.

We had in all our settlements a remarkably blessed celebration of the Passion week and Easter, during which many thousand souls had an opportunity of hearing the word of the Cross. When we went to request leave of the Managers on the different estates to read to the negroes a few chapters in the bible concerning our Lord's sufferings and death, most of them very readily granted our request, and some even suffered the negroes to come from the fields to attend our worship. In this view, the missionaries in St. John's visited 23 Estates, and besides these meetings, our large church was every evening filled with attentive hearers. On Good Friday, not only the church was crowded, but a great many remained on the outside, eagerly listening to the discourse, and when the congregation within fell on their knees to adore our crucified Lord, all the people standing without, with one accord, kneeled down likewise, and joined in our devotion. On Easter-day, the concourse was so great, that more were obliged to stand without, than could be accommodated within, and every passage was filled. It is our fervent prayer that rich fruit may appear, and many of these poor souls hear the gospel for their eternal salvation.

Our newly arrived Brethren and Sisters from England, have already entered on their labours, and are well in health. The widow of our late Brother Schnepf returns to Europe. She has been an eye-witness of the work of God in this island, and can give you much information. She has also faithfully served the missions in St. Thomas and St. Jan, with her late husband for 20 years, and for 7 years the mission in Antigua. May the Lord bless, comfort, and support her, now that she is retiring to rest.

From

From Brother JOSEPH NEWBY.

Gracehill, Antigua, April 25, 1809.

"BY the Lord's mercy we are safely arrived in this Island, and commence our labors with that fervent wish and prayer, that His love and grace may so fill and rule our hearts, that we may thereby be enabled to comfort, and help to build up, the souls that are His, and be made instrumental to the conversion of the Heathen.

We had an expeditious and pleasant passage across the ocean, and feel ourselves much indebted to Captain Pizzy for the great kindness, with which he always treated us. He could not possibly have done more to make our voyage comfortable. May God reward him for it. On the fleet's arrival at Barbadoes, we had an opportunity of spending two days with our dear missionaries at Sharon, and our meeting was mutually refreshing. I cannot express the joy this short visit afforded to us all.

I have been appointed to the service of the congregation at Gracehill. As soon as the negroes had an opportunity, they came in crowds to bid us welcome; and I am sure, if you had seen them and heard their expressions, it would have done your heart good. Some said, that they had offered up daily prayers for our safe arrival; and we heard afterwards, that our Brethren, supposing us to be on the voyage, had mentioned it to the negroes, and exhorted them to pray, that the Lord would protect us and bring us safe hither. The faithfulness with which they attended to these admonitions was really edifying.

When I consider what Brother Light and his wife have had to do, while they have been alone at Gracehill, I am astonished how they were able to go through the work.

There are between 40 and 50 estates, upon which live negroes belonging to Gracehill congregation. All these, at least the aged and infirm, must be frequently visited, and funerals held on each estate, for we have no burying-ground here. On Sundays, there are generally four or five meetings in the church, and on four evenings in the week are two meetings. On Mondays and Saturdays, Brother Light has begun to give instructions to some children of our own people, which is likely to be of great use. Every eight weeks, we have to speak individually with about 1600 persons. Could you not procure among your charitable acquaintance, a number of Testaments to be given to the negroes. I do not see how charity could be better applied. Those negroes who can read, and many of them have contrived to get instruction, and can read English pretty well, prefer a Bible, Testament, or Hymn-book, to any other book given them *.

EXTRACT of the JOURNAL of the Brethren KUESTER *and* BONATZ, *to take a view of* GRUENEKLOOF, *near the Cape of Good Hope, by desire of His Excellency the* GOVERNOR, *with a view to the establishment of a Mission among the Hottentots residing there.*

WE left Gnadenthal, January 19, 1808, with a waggon and 14 oxen, with the Hottentots Peter, Joseph, and

* And here we cannot but mention with great gratitude to the British and Foreign Bible Society, that they have lately bestowed upon the Brethren's Society for the furtherance of the Gospel among the Heathen, a most generous donation of Bibles and Testaments, by which we shall be enabled liberally to supply the wants, both of our English, German, Danish, and Dutch Missions.

Tobias,

Tobias as drivers. About 6 o'clock in the evening we arrived with Dr. Temple. His house is a very poor residence for a physician. Some of the baptized Hottentots at Gnadenthal have much more comfortable cottages.

At midnight, we made halt about the middle of the Lange Hoogte, and slept till 4 o'clock, when we proceeded to Butter-river, and let our oxen feed on its banks for some hours. The following night we spent on Palmite river.

Passing over the mountain in the morning, its summit was quite enveloped in clouds. During the night we crossed the Duine, a sandy desert, about 7 hours long. We met upon it another waggon with 12 oxen, which having missed the track, was fast in the sand. We therefore helped them out, but their cattle were so much fatigued, that they could not follow us. In this desert, run-away slaves are frequently to be met with, who go in companies, and attack travellers and waggons. These miserable creatures live in the mountains, and have their haunts even in Hottentot Holland's Kloof, over which we must always pass in our way to Capetown. But their chief residence is the so called Hangeklippe in Simon's bay. A few of these run-aways, who have returned to their masters (though this is a rare case), have reported that they want for nothing, and lead a most licentious life. They have however a chief, and something like a form of government. About 4 o'clock we arrived with Mr. Leopold Heusser at Capetown.

20th, We went to the Fiscal Van Rhynefeld, and conversed fully with him concerning the proposals made to us. Both by him and the Governor we were treated with all kindness and condescension, and our observations attended to. The Governor, Lord Caledon, to whom we were introduced on the

the 22d, wished us to return by Capetown, and make a report to him.

23d, We set off for Gruenekloof, having provided provisions for two days. The road lies through the Soutriver by Janbiss Kraal. Our oxen were put to pasture at Riet valley, a place formerly offered to us for a second settlement, but not to be compared to Gruenekloof. To the right a beautiful ridge of mountains appears in view, called the larger and smaller Pærdeberg, Tassen, Tyger, Kuh, Butter, Berle, and Blue mountains, and to the left, the open sea. On the road we met a jackall in the act of worrying a sheep, and drove him off.

24th, Early, we made halt. Two black slaves were halting with their teams in the same place, and kindly lent us a kettle to make our breakfast with. The intense heat obliged us to stay here till 4 o'clock in the afternoon.

At 8 o'clock in the evening, we arrived at Gruenekloof, where we alighted, and had some conversation with the present tenant. We had a letter from the Fiscal to the Inspector of this post, and hearing his dwelling was only a mile off, we set out for it, but having driven above an hour, found to our sorrow, that we had got upon a wrong road, and were obliged to stay over night in the open field without any shelter. In the morning about 8 o'clock we arrived with the Inspector Mr. Van Blerk, and were received with great politeness. Having read our letter of recommendation, he offered us every service, and desired us to appoint a time, when he should show us the Gruenekloof, and its boundaries, which we were immediately ready to do. For this purpose he provided a waggon with six cream-coloured horses, and three saddle horses for us to ride where we could not drive. Thus well equipped, we made short work of it, and finished our survey on the same day.

First

First we rodethrough Kraywagens Kraal, which is half an hour, (about one English mile and a half) long, and has good soil, with some springs, but which are all trodden down. From thence, we went and took a view of Hottentot Kraal, about three quarters of an hour, or two English miles and a half long; with a fruitful soil. Here are six or seven springs which, when properly opened, seem equal to a sufficient supply of water. There are usually 60 or 70 Hottentots residing here in 12 huts, we conversed with several of them, and by and by, there came a good many to us of their own accord. The women and children sat down in a semi-circle before us, the men standing behind them. We asked them whether they were willing, that one or two Missionaries from Gnadenthal should come and live with them, and teach them the way of salvation: to which they all, as with one voice, answered, "Yes, we beg they may come." Before this conversation, they had behaved rather shy, but when they heard that we were teachers from Gnadenthal, all fear was at an end, and they became quite confident. One of the women said: "I too have got a soul, for which I ought to be "concerned." Brother Kuester visited an old man in his hut, and asked him the same question. He quite rejoiced at it, and said: "O yes, that is good. I have now lain here "about two years with bad legs and cannot walk, but as soon "as a church is built here, I will get myself carried into it, "that I also may hear God's word, and learn how I may be "saved." Of all the Hottentots here, only one, a woman, had ever been at Gnadenthal. In general we must say, that we felt much affection for them, and could confidently hope, that our Lord would gather together a flock in this place also, as it appears, that they have already a great desire to hear the word of God. As we were about to go away, they would have us drink out of their spring, the water of which

is

is clear and sweet. We now went to the Gruenekloof and took a view of the buildings. We found the dwelling house in tolerable order, but all the out-houses want a thorough repair, which would not be very difficult to undertake, as there is a pretty considerable wood of poplar and oaks, quite near the place, and a great quantity of a species of long grass, which here is made use of for thatching. The whole yard is inclosed by a wall, 140 by 100 feet. Not far off from the dwelling house is a large rock of romantic shape, rising straight out of the ground. Garden-plants are said to grow here well. There is also a spring near the dwelling, but all in a neglected state. We now took our last ride towards the sea-coast, to look at that boundary. We passed through a pleasant vale, through which, in the rainy season, a rivulet runs, but it is now dried up. We returned over the summit of the hills, of which one side belongs to Gruenekloof. Going through the rooms in the dwelling house, we found five Hottentots in the kitchen, with whom we conversed, and asked them, whether they also wished to hear the word of God. They cheerfully answered in the affirmative, all but one, who said, he would hear nothing of it; but the farmer gave it as his opinion, that this man would be the first to be converted. We arrived again at the great post at 6 o'clock in the evening.

26th, We returned to Capetown, Mr. Van Blerk having sent our oxen forward, he gave us other cattle to bring us to the Braak. In passing, we called once more to take leave of the farmer, Mr. Wagner. Having reached Capetown in the morning of the 27th, we waited on the Fiscal and made our report. He encouraged us to begin a settlement there as soon as possible, and we promised to let him soon know the result of our deliberations.

28th

28th, Early we set out on our return, and arrived safe with our Brethren at Gnadenthal, filled with thanks to the Lord for having given us a prosperous journey. We pray, that the Lord's will may be done, and His name glorified in all we may have to do in this important concern, and trust that He has thoughts of peace over the poor Hottentots at Gruenekloof.

DIARY of the Missionaries J. P. KOHRHAMMER *and* J. H. SCHMIDT, *of the beginning of the second Settlement of the Brethren among the Hottentots at* GRUENEKLOOF, *Cape of Good Hope.*

(*From March to end of July* 1808.)

MARCH 15th, 1808. We left Gnadenthal, accompanied by Brother Kuester and his wife. We were commended by our Brethren in fervent prayer to the grace of our Lord and Saviour, and the guidance of His Holy Spirit, for the new work, committed unto us.

On the 19th, we arrived at Capetown, and on Sunday attended divine service in the Lutheran church. The Rev. Mr Hess preached with life and power on the willingness of our Saviour to forgive even the worst of his enemies. On the 21st, we waited both on the Fiscal, Mr. Rhyneveld, and on the Governor, Lord Caledon We were received by both with great kindness, and conferred with them concerning the new establishment. On the following day, the necessary papers relating to the boundaries of the land to be occupied by us at Gruenekloof, &c. were delivered to us, and in the evening, about 7 o'clock, we set out.

After a journey of about 24 hours, we arrived safe at the place of our future abode. The text of Scripture appointed

for this day was remarkably encouraging to us: "*Thus saith the Lord, thy Redeemer, and He that formed thee from the womb: I am the Lord, that maketh all things.*" Is. xliv. 24.

On the 25th, some Hottentots came to bid us welcome. They live about an hour's walk from our house.

27th, We set out in a waggon to visit the Hottentots in Lauws Kraal, and informed their Captain, Klaapmus, that we wished to see and converse with his people, and therefore requested him to convene them for the purpose. In a short time, about 100 men, women and children assembled. We went with them to the shady declivity of a hill, bordered by a poplar wood, a fine spring of water refreshing the ground. Hither they had conveyed an old broken settee and some old chairs for our accommodation; and after singing a few verses, Brother Kohrhammer addressed them on the view we had in coming hither, to make them acquainted with their Saviour, shewing how He, out of love to sinners, and to redeem them from sin and death, and reconcile them to God, had suffered the death of the Cross. The Hottentots listened with great apparent devotion, and afterwards expressed their thanks in a lively manner.

Brother Kuester now told them, that all those who wished to hear the word of God, and to live in conformity to it, should seek, if possible, to place their huts nearer to their teacher's dwelling. They agreed to the proposals made to them in this view, and on the day following, several came to ask leave to live on our land.

On the 30th, we measured off 18 lots of ground for huts and gardens. About 700 yards from our dwelling the soil is very good. The huts or cottages are to stand in two parallel lines, inclosing the garden ground. There is but a moderate supply of water.

31st

31st. Having spent eight days with us, Brother Kuester and his wife set out on their return to Gnadenthal, and Brother Schmitt accompanied them as far as Capetown, to transact some business.

April 1st, We saw with pleasure that the Hottentots went diligently to work, to put up their huts upon the before-mentioned lots, and on the 2d, two out of the 18 were already inhabited. Towards evening, a Hottentot, called Kivid Robert, with his wife and children, came, and requested leave to dwell here.

3d. Brother Kohrhammer preached for the first time in this place to a considerable number of Hottentots. They were all very still and attentive, and afterwards expressed their gratitude in a manner, which encouraged us to hope, that the word of the Cross will approve itself in this place also, as the power of God unto salvation.

9th, Being Palm-Sunday, we had again many hearers, and were diligently visited by the Hottentots during the week. O how fervently do we wish and pray, that our Saviour may have mercy upon these poor people, and bring them to a saving knowledge of His great redemption. We trust in Him, that He has not sent us hither in vain. On Maundy-Thursday, we were very desirous to partake of the Lord's Supper, in fellowship of spirit with our other Brethren and Sisters throughout the Unity, but as the farmer had not yet quitted the house, we had not a convenient place for it. His family and slaves occupy yet every part of the premises.

On Easter-Sunday great attention prevailed among our audience, while we endeavoured to set forth Jesus, who died, rose, and revived, that he might raise us up unto newness of life,

On the 22d, the farmer, with his whole household, removed from this place, and delivered the premises up to us. The buildings are mostly in a ruinous state, few windows not broken, the roof everywhere full of holes, and many of the timbers, both in the upper and lower story, quite rotten. By degrees, we shall endeavour to make the most necessary repairs.

24th, We could meet the Hottentots without any interruption. After the usual service, we acquainted them, that we were now ready to begin to keep schools, and should be glad to see both men, women, and children, come to be instructed; they should therefore consider about it, and those who wished to learn, might have their names written down, but none should do it by compulsion.

On the 25th, 16 women and 11 children came to beg for instruction, both in reading and in the Christian doctrines. We took down their names, spoke with them of the benefit of Christian instruction, and gave them leave to attend.

May 1st. An English Colonel and two Captains paid us a visit, and partook of our humble repast. They had killed a tiger not far from our place, and between Saldanha Bay and the Cape had met with a great many wolves.

On the 2d, we began our school with 14 men, 23 women, and 22 children. For the present, the men will have two, the women two, and the children four schools in a week, and on Wednesdays and Saturdays there will be meetings for the children, to which also the adults have leave to come. The daily evening-meetings will be held, as usual in our settlements.

8th. Upwards of 70 Hottentots attended divine worship.

10th. We received several parcels and letters from Gnadenthal, and were thankful to hear of the welfare of all our people there.

11th

11th and 12th. Several Hottentots called upon us to speak about the state of their souls. *Pitt Seldon* said: " Wherever I am, I cannot get rid of the thought, that all is " not right with me. When I am at work with six or " seven other men, and they are conversing about things, " which formerly I delighted to hear, I am like a deaf man. " I cannot bear to hear it, but must go alone into the " woods, and cry to God for mercy, then I feel somewhat " comforted." We encouraged him not to cease crying to the Lord, till he is assured of the forgiveness of his sins.

David Trompeter was obliged to go to Saldanha Bay, and said: " I am a poor, wretched man, and am now " leaving my teachers; and if I am absent for some days " and do not hear their words, I shall fall, for I am the " greatest sinner on earth. O pray for me, that the " Almighty God may keep me from falling into sin. *Elsige Kiwiddo*, (who formerly had attended the meetings for edification held by the Rev. Mr. Voss at Rodesandt, not without profit, but had again lost herself in the world,) observed, that the anguish of her soul increased, and made her ill in body, since she had again heard the words of truth from us. *Anna Saul*, who had prevailed on her husband to bring her hither, said: " I am ashamed to appear before my " teachers, for I believe there is not a sin in the world, " which I have not often committed, from my youth up, " but I can rest no longer. I come to you to hear the " words of life. O help me, that I may not be lost " forever." She was told, that she need not be ashamed to come to us, but if she wished her soul to be saved, she should cry continually to Jesus, who had purchased her by His blood; that He would pardon her sins, and deliver her from the power of Satan. To hear such expressions from the Hottentots is indeed very agreeable; but we have had

had experience enough to know, that with many of them, they are mere words, and not to be depended upon. The manner of living among them is more beastly than human, and they are cont nually exposed to evil: but we wait the Lord's time, and pray him to work a thorough conversion in them. When this is effected, the fruits are soon made manifest, of which also we have sufficient proof to encourage us.

14th. We were called to see a poor dying man, for whom the Hottentots had built a hut in our neighbourhood. We had often visited him during his illness, and spoken earnestly with him of the necessity of conversion, directing him to Jesus, the Saviour of sinners. His life has been a series of every kind of wickedness, and wholly spent in theft, drunkenness, and adultery; nor did any thing we said, seem to make the smallest impression upon him. But when he perceived that he must die, he sent in haste, and begged to see the teachers. We again represented to him his lost state without a Saviour, and in fervent prayer commended him to the compassion and mercy of the Lord. He seemed affected, and said: "May God have mercy upon me; but gave no farther token of serious repentance.

15th. We received information of a very disagreeable disturbance, occasioned by five boys living here, three of whom go to school. Having stolen a goat, they withdrew with their booty into the fields, killed it, made a fire, and had roasted, boiled, and eaten nearly three quarters of it, when they were discovered by a Hottentot, who observed the smoke, and came to enquire what they were about. One of the boys seeing him approach, wrapped up the remainder of the flesh in the skin, and sat down upon it, pretending that they had been doing nothing. However by and by they

they said, they had found the goat, worried by a jackal or fox. This was soon contradicted by the marks of its throat having been recently cut, and the boys were made to confess the whole; upon which we sent for their parents, and represented to them, that we could not suffer thieves to dwell on our land with impunity. The parents acknowledged the justice of their being punished, and immediately proceeded to execute it upon them in a summary way with a twisted thong. The principal thief was then made to carry the remainder of the meat to the owner of the goat: and we hope it will operate as a warning in future.

As two English dragoons had been always quartered here as a guard, and we found it rather inconvenient on many accounts, we made a proper representation to the Fiscal, requesting that they might be removed, which was kindly complied with by the Governor, and they were sent to the Great Post, an hour's walk from hence. Another inconvenience to us arises from this circumstance, that our place being halfway between the Capetown and Saldanha Bay, it is the great thoroughfare for the corn waggons, which pass in the months of January, February, and March, close to us, and make halt in our neighbourhood, with from 200 to 300 oxen, by which our spring water, which at no time is in plenty, is consumed, the grass trodden to pieces, the gardens spoiled, and our means of subsistence curtailed. Having made application for redress, we trust that Government will be willing to favour us herein.

Various difficulties and unforeseen disappointments will necessarily arise in the beginning of a mission, but we hope that the Lord will help us, but above all grant, that Satan may not obtain his aim to destroy the good work begun by the Lord's mercy, among the Hottentots here. We have

traces

traces already of the power which he exercises over them in their unregenerate state, and on the 31st, met with an instance of depravity, which we should hardly have expected from one of the first who came to ask leave to live on our land. On a journey to the Capetown, he treated a boy so ill in a drunken fit, by throwing him into the river, that he died in consequence of the injury received.

We must likewise remark, that we have here to do with people who may well be called heathen, and are only superior to the Hottentots at Baviaanskloof in the arts of lying, deceiving, stealing, and in every abomination, not fit to be named, with far more eloquence and dissimulation. May the Lord grant to us, His poor weak servants, due watchfulness and faithfulness in prayer to Him, that we may never think ourselves competent to the task, but look alone to His power and grace for help. Thus shall the enemy of souls be defeated, and the Lord's kingdom be established in this place also.

June 10th. Two Hottentots were admitted as candidates for baptism, Pitt Seldon and Catharine Pieters; and on the 12th, a woman, Gried Dikkopf, who had been a candidate at Gnadenthal, was baptized by Brother Kohrhammer, and called Mary. This being the first baptismal transaction here, many heathen attended, and were deeply affected by it. We sincerely hope that it may have made an abiding impression.

13th. Brother Schmitt went to our neighbour, Mr. Van Bierk, to buy some corn, as we were in want of bread. The hand-mill, presented to the Mission at Gnadenthal by a friend in London, and given by them to us on our settling here, is of very essential use, and we always feel grateful to the giver whenever we use it.

17th. Having heard, by a letter from Brother Kuester, that

that he was at Capetown, and had accompanied the widow Sister Rose and the child Henry Kuehnel thither, who were going to Europe with Mr. Leopold Heuser, we sent an express to him with letters and diaries. We should have been glad to have received a visit from them, had circumstances admitted of it.

July 10th. We had the unexpected pleasure to see his Excellency Lord Caledon, our Governor, arrive with us, accompanied by a Colonel. He had first, without our observing it, taken a view of the Hottentots' land and cottages. After some conversation with us concerning our present situation and hopes of success, he returned to the Great Post.

The Hottentots come diligently to the preachings on Sundays, but not so many in the week-days.

18th. Brother Schmitt and his wife went on business to Capetown. They waited both on the Fiscal and the Governor. His Excellency not only shewed his kindness towards them, by assuring them of the interest he took in the success of the Mission, but gave further proofs of it, by presenting us with a bell to ring for divine service, and a chest of the most useful medicines*.

We

* In a letter containing a particular account of Brother Schmitt's journey, the following is contained:

" Having no waggon of our own, we hired a Hottentot, called Saul, to " convey us to the Cape. This man does not live on our land, as his term of " service with a farmer is not yet expired; but both he and his wife, are truly " seeking rest for their souls. On our return we had a conversation with " him, of which I will give you a brief account: First he asked to know " what a Christian was, and having received a suitable answer, he added: I " have been with Christian men for many years, but not one of them ever " told me a word about our Saviour." He continued: " The other day, " when I returned home, from Gruenekloof, my Baas (master) said to me;

We heard in the following days, many pleasing declarations of the Hottentots. May they prove to be sincere, and that the desire they express, to hear the word of God may be of the right kind, and continue among them: that we may see its fruits in their lives and conversation. With our neighbours, and the white people in general, we live in peace, and enjoy much friendship and regard from them, though some were disposed to think, that by our collecting the Hottentots into one settlement, we should prevent them working at the farmers. We have fully explained to all who inquired about it, that we by no means wish to detain them, but rather encourage them to diligence, and especially see to it, that they keep their word with the farmers and do their work faithfully, according to the precepts contained in the word of God. To this all the farmers both about Gnadenthal and the Capetown can bear witness.

" Will you also go to the teachers at Gruenekloof? I answered, Yes, Baas! " He replied; and what will you learn there? I said; God's word, and how " I may be saved. God's word! replied the Baas, that I will read to you, " if you will stay with me. Nay, Baas, said I, that I do not believe, for I " have been with you and your brothers, till I am grown old, and have never " heard one of you pray to God, or read his word, and now that teachers are " come to us, you will begin: nay, Baas, that I can't believe, and therefore " shall go with my wife to the teachers at Gruenekloof." He added; " Yes, " where you are, there will I be; if you go to the Caffre Land, Saul will go " too; if you go to your own Country, I will sell my oxen and waggon and " follow you; and if you say, why will you do so, I answer; Because you tell " me of a Saviour, and that does my heart good." I can truly say that the conversation of this poor Hottentot did my heart good, and though it happened in the night, I felt no inclination whatever to fall asleep, and when I thought we were yet far off, was surprised at five o'clock in the morning to perceive, that we were entering our wood.

CONTINUATION of the DIARY of GNADENTHAL, *of the Year*, 1808.

MARCH 3d. Four English captains arrived here, one of whom was nephew and adjutant to the Governor, Captain Alexander. They seemed well satisfied with their visit, and left us in the morning of the 4th, to go to Brand valley, taking our Aaron Norman with them as a guide.

To-day a strange Hottentot came hither, and requested permission to live on our land. On being asked, Why he wished to live here, he said: "I want to hear how many sins I have "committed; I know I sin every day, but I know not what "things are sins, and what are not."

5th. Sister Marsveld experienced a proof of God's kind preservation. She was within a very few inches of treading upon a serpent lying near the house, and of the colour of the ground. It was of a very poisonous kind, and but just discovered in time to be killed. When a serpent is dead, it ought to be buried as deep in the ground as possible, for if any one should tread on the skeleton of a serpent with his naked foot, and get wounded by it, it is attended with most dangerous consequences, and generally brings on an incurable disorder.

6th. The Brethren Bonatz and Kuehnel returned from their visit to Stellenbosch. Yesterday and to day the heat was so intense, that it was scarcely possible to go out of doors, but we are in want of a thermometer to measure it by.

8th. Aaron Norman, returning from the Brand valley, at an house on the road, met a farmer from the lower country, who entered into the following conversation with him. Farmer. "Hottentot, where do you come from." Aaron. "From Gnadenthal, Master." Farmer. "O ho! from "Gnadenthal;

" Gnadenthal; I heartily wish that you and all the people at " that place, were dead and rotten." Aaron. " My good " master, such a bad wish I would not entertain for my " worst enemy. That was not well said of you; but what " have we done to offend you?" Farmer. " You stupid " creature! you believe that *you* only have the grace of " God given to you?" Aaron. " No master, that we do not " think. The grace of God may be enjoyed everywhere in " the whole world, if it is only sincerely sought and prayed " for." Farmer. " Supposing that were true, yet you will " no more work for us, or travel with us as guides."—

Here another farmer interfered and said: " No, that I can- " not suffer to pass. Whenever I want people, I go to " Gnadenthal and get as many as I want, and all the farmers " who treat the Hottentots well, will tell you the same." As however the former continued to rail at the inhabitants of Gnadenthal, Aaron replied: " When our Lord Jesus Christ " lived on earth, he went about doing good, even to his ene- " mies, but for all that, he was persecuted and reviled, and " thus all his followers have to expect the same. But I " hope God will be merciful unto us." The Farmer was silent, and Aaron left him.

In these days we spoke with the candidates for baptism. Many of them gave pleasing proofs of their growth in grace. *Wilm Kees* said: " I lived in the low country, and knew " nothing of God and His word, till some Hottentots from " hence came to us, and told us, that teachers were come, " who shewed them the way of salvation, and taught them " many good and useful things; other people spoke all man- " ner of evil of the teachers, and yet there was something con- " tinually urging me to come hither. In the beginning I re- " sisted the thought, but at length I grew so uneasy that I " could hardly stay there another year. I set out, and when

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" I had reached the summit of the last mountain and saw " this place for the first time, I stood still and burst into a " flood of tears. When I arrived, I saw and heard all the " good things of which I had been told. I am now happy, " and thank the Lord for his bitter sufferings, and for all he " has done for me; and my only wish is, to be washed and " cleansed from sin in his most precious blood.

Jan Ramm: I desire most earnestly to be added to the Church of Christ by baptism. But then my heart says: " Wilt thou remain faithful?" To this I can give no answer; but I pray that if our Saviour sees, that I shall forsake him, he would rather take me out of the world.

David Steenburgh: I have been this long while making charcoal in the wood. All at once I thought; It is time for me to go home. Perhaps my teachers have something to say to me. Perhaps they will tell me, that I am to be baptized. When I set out, I felt so happy, that I hardly know, how I got hither.

Lea Dragoner: Alas, how many years have I heard of the grace and love of our Saviour, but I have trodden it under foot, and yet he followed me with mercy, till he had again found me, for which I cannot thank him enough. I am a weak and sinful creature, but my hope is, that my Saviour will not forsake me.

Anna Rookers: For these many years I have gone on in indifference, and thought all I did was right. But now I think differently. Before the eyes of Jesus nothing is pure and worthy. I now can do nothing, but cry for mercy, and that my sins may be washed away in his blood.

Hannah Kleenveld: Before I was a candidate for baptism, I felt angry with God and man, and thought that every body was injuring me. I was no better disposed towards my husband, especially after he once said to me; " You and I are governed

" governed by different spirits, and therefore we cannot " agree." But now I see things in another light, and find that my husband was right, and how great the love of our Saviour was to me, though such a sinner. How could I be so blind and stupid, and think that I was good!

Catharine Pieters said: I have been in the Hottentot camp with my husband, but had not one hour's rest there. Often have I wept and prayed to God, that he would bring me again to Gnadenthal, and now I can thank him, that he heard and answered my prayers.

Caatge Klaas, a great girl, said: I am an orphan, and consequently have much to suffer; but I am sure it is all permitted for my good, for it makes me cleave the closer to the Lord, to whom I wish to belong in life and death.

A child about eight years old, immediately on stepping into the room, pointing to his head, said: " Here our Saviour " wore a crown of sharp thorns, and in his hands, feet, and " side, he received deep wounds for me." Being asked who had told him so; he replied: " My mother; she often speaks " to me about it, and therefore I will love him with my " whole heart, and be his obedient child."

9th. Nine new people came to request permission to live here. We were satisfied with the declarations they made, and gave them leave, on trial.

11th. As the time for the departure of the Brethren and Sisters Kohrhammer and Schmitt to the Gruenekloof is now fixed for the 15th, we anticipated the celebration of the Lord's Supper by eight days. On speaking with the communicants, we were encouraged by the manifest tokens we had of a renewed work of the Holy Spirit in their souls. The meetings for the excluded, mentioned in a former diary, has been the means of a general emotion throughout the congregation, and they look upon it as a sign that the Lord will not forsake

sake them. Concerning the celebration of the Passion-week, the expressions of many were striking and full of feeling.

Anna Adams said: The Lord has breathed new life into me, for I was dead before. And I cannot describe how happy I am in considering his great love unto me.

Regina Vertyn: I have nothing good to say of myself, but the more of our Saviour. If he did not hold me, I should sink into a quagmire.

Magdalene Vertyn declared, how much the consideration of our Saviour's sufferings and death affected her. "When "I first heard, how He was nailed to the cross, immediately "I thought, this was all done for me, and only in His death "have I found salvation.

On the 13th, eight adults were baptized, and a powerful emotion pervaded the whole congregation. At the Holy Communion, eight were present as candidates, and five with a view to confirmation the next time.

On the 15th, the Brethren and Sisters Kohrhammer and Schmitt set out for Gruenekloof, Brother Kuester accompanying them to the Capetown. Our best wishes and prayers were offered up on this occasion, that the Lord would bless them in all they may undertake in His Name, and cause their testimony to be attended with power and demonstration of the Spirit, for the conversion of many Hottentots in that country.

17th. Anna Rabyntge departed this life. During her last illness she was often visited by us, and always found in firm reliance upon the Lord, waiting with joy for the hour of her dissolution.

For some time past an epidemical disorder has been very general hereabouts. Its appearance is something like a violent cold, attended with a fever and cough. In some cases, pleurisy and pain accompany it. Many of our people were attacked; and the Brethren Marsveld and Kuehnel, with Sister

Sister Kuehnel, suffered long by it. We gave to all the patients such medicines as we thought most likely to be efficatious, which we were enabled to do, by the bounty of Mr. Dentzel at Amsterdam, who had sent us a box of drugs. A certain infusion, prepared by the Reverend Mr. Disandt at Dammendorf near Halle, was likewise found very useful, but we had very little of it left. Our Hottentots were informed, that they had to thank our dear friends in Europe, for the relief afforded them, and they begged us to express their gratitude in the best manner.

24th. Sarah Bootsman, a baptized girl, sixteen years old, died of the white leprosy or Lazarus-sickness. We had often been under concern about her unsteady conduct, and feared that she would not stay with the believers. But when her dreadful disorder began to increase upon her, she reflected seriously on her latter end, and begged to be visited. She was an object of great pity, but we have the best hopes, that she sought and found grace and peace in the blood of Jesus, and departed out of a state of misery, into a joyful eternity.

Brother Kuehnel was sent for to see a sick youth fifteen years old. On being asked what he wished for, he replied: "I lie here, sick in body, but my mind is constantly engaged with the bitter sufferings and death of our Saviour. "I think how they put a crown of thorns on his head, and "beat it into his temples with kiries (sticks); how his whole "body was covered with wounds, how his side was pierced "with an assagai (spear); and all this for me. My sins have "done this, and I now cry day and night to him, that he "would forgive me, and blot out all my transgressions."

29th. We had a severe storm of thunder and lightning, with refreshing rain. Brother Kuehnel and family moved into their new house, their old one having been added to the workshop.

April

April 2nd. Two farmers came hither, as they said, to spend Easter-Sunday with us, but they were exceedingly disappointed to percieve, that there was a fortnight wanting to it; at first they would hardly believe us. They attended all the meetings on Sunday. We received letters to-day from Gruenekloof, with pleasing accounts of the transactions of our Brethren at Capetown.

4th. One of the Missionaries visited a sick man in Stoffelskraal, by his desire. He was anxious to be saved, and said: "I have not been able to sleep last night for pain, and "began to think of the question you asked me yesterday; "whether I was sure of my salvation? I am not, and that "made me send for you." He then made a very humble confession of his many sins and transgressions, and was encouraged to go with the whole load of his guilt straight to Jesus, as the Saviour of lost men.

5th. Brother Kuester returned to us from Gruenekloof, by way of Rodesands-kloof and Brand valley, and gave us a pleasing report of his journey, and the well-being of our Brethren. We were more especially glad to hear, that the gospel seems to make some impression upon the hearts of the Hottentots there.

6th and 7th. Many of our Hottentots came to express their joy at Brother and Sister Kuester's return. Some are pleased, that a second settlement has been begun among their nation, but many are apprehensive, that by degrees we shall all remove from Gnadenthal, because, as they say, they are so disobedient and inattentive.

8th. Seventeen persons were admitted among the candidates for baptism; and it was truly a day of joy and gladness, which the Lord had made.

9th. Old Jacob Adams was visited. He has been long ailing. When the Missionary was about to leave him, he

said, by his interpreter: " My dear teacher, I pray that the " peace of God may fill your heart; that you may also en- " joy good health and strength, so as to be able to go about " and visit the aged and sick, and comfort them with the " true and good words. And I wish that in this very hot " weather, you may have a cool dwelling, and a refreshing " draught, when you are thirsty."

We entered the Passion-week with fervent prayer, that the Lord would grant the meditation on what He has done to redeem our souls to produce good fruits in our own hearts and the hearts of our hearers.

11th. Early, even before we were up, a boy of about thirteen years old, came to one of the Missionaries, and with many tears described the uneasiness of his mind, and that he had not been able to sleep for anxiety about the salvation of his soul. He therefore felt, as if some one directed him to his teachers; and he now begged to know, what he should do. He was advised and encouraged to go to Jesus, who came into the world to seek and save the lost. Soon after, one of the candidates for baptism came and asked, how he should manage to show, that he was *Baas* in his own house, for his wife was disposed to rule. We told him, that we were afraid there were faults on both sides, but that if the love of God was shed abroad in both their hearts by the Holy Ghost, they would be willing to forgive each other, and to live in Christian love and charity. Two Missionaries went to day to visit the few inhabitants of Stoffels-kraal, who belong to us. The sick man mentioned on the 4th, was happy and resigned, and assured them, that having turned to Jesus with all his misery, he had obtained confidence, that He would forgive him his sins and receive him in mercy. A poor woman suffering exceedingly by a cancerous disorder, was reminded of what had been told her of the way of salvation

vation some days ago. She replied: " I cry day and night for " mercy and pardon to the Lord Jesus, and will continue to " do so, till He hears and comforts me."

12th. We recieved a letter from Brother Schmitt, dated at Capetown, where he was transacting some business, with pleasing intelligence from the Gruenekloof. We spoke also to day with our communicants, previous to the enjoyment of the Lord's supper, with much satisfaction.

Tobias Henry said: " I appear to myself like the bull- " rushes in the water, which are driven to and fro by the " wind. Many thoughts arise in my mind, which draw me " aside from our Saviour and his ways, but yet the Holy " Ghost always reminds me of Him again. Bad as I am, I " yet feel that Jesus loves me, and will not let me stray " from him."

Saul Valentyn: " I am worse than a log of wood; for " that is useful for various purposes, but I am unfit for every " thing that is good. I am saved through mercy alone."

Louisa Valentyn: " This morning when I rose, I saw the " morning star, and could not help looking at it and admir- " ing its brightness. But what made me truly rejoice in spirit " was this, that I could think of Jesus, and sing, Thou art my " light, my leading star, and hast risen upon me with healing; " and, O that He may always shine bright within my soul."

Beata Linnert: " I may well complain of my want of love " to our Saviour, and how very short I fall of what I ought " to be; but when the *great week* comes round (by which " many of our people mean, the Communion-week) then I " feel, that our Saviour loves me, and invites me anew to come " to Him. I heard much of Jesus when I was a child; old " Helena, baptized by our late Brother Schmitt, was my " grandmother, and brought me up, she taught me many " prayers, which the Holy Ghost still frequently brings to

" my recollection. When I had the great favour, to be bap-
" tized with my two children, she sent for us, and said to me:
" My child, I rejoice over the great mercy our Saviour has
" shown unto you, but pray to Him now without ceasing,
" that you may remain faithful, and that nothing may separate
" you from Him and His people."

14th, being Maundy-Thursday, we had a most blessed participation of the Lord's Supper. Three partook for the first time, three were spectators as candidates, and one with a view to confirmation. Good Friday, Easter-eve, and Easter, were days of rich blessing to us and our whole flock. On Easter-Monday, four adults were baptized.

22d. The Brethren Bonatz, Kuehnel, and Kuester, with their wives, went to pay a visit to Mr. Teunis senior, who being our oldest acquaintance, expects that all the new-comers should call upon him.

23d. A Missionary was called in haste to see the sick man at Stoffels-kraal, mentioned above, but on his arrival found him in the last agony. He had appeared better for several days, and slept well last night; but this morning on waking, said with unusual cheerfulness: " The Lord be praised, that
" the day is come, when my Saviour will take me into His
" everlasting kingdom; I have suffered much on earth, but
" now all will be over." (His sufferings were owing to the well-known Lazarus-sickness, by which he had been miserably tormented.) He had scarce pronounced these words, before he fainted away, and never regained his recollection. The Missionary was requested by those present to pray with them, which he did, after a short address. All were deeply affected.

26th. We had the pleasure to see a poor strayed sheep, Mietge Guelgers, return to the fold, with her youngest sister. Her mother left the congregation some years ago, and took them

them with her. We gladly received them, and their gratitude was equally great.

29th. Two Missionaries went to see an European, living in this neighbourhood, who was dangerously ill, and anxious to be saved. He was directed with all his sins and the distress of his mind, to the only Saviour of lost sinners. He expressed much thankfulness for the visit, and promised to follow the advice given him.

30th. We had an agreeable visit from an English Missionary, Mr. Kier, from Madras, who gave us a very pleasing account of the work of God in that place. In his company, was an English officer, whom we had seen at Mr. Teunis'.

May 1st. All those who had been baptized or admitted to the Lord's Supper, met to praise the Lord for the grace bestowed upon them. They were 32 in number.

11th. Some English officers spent the day with us very agreeably, and were present at the evening-meeting.

12th. One of the baptized came to us, and complained, that for some time past he had not lived in peace with his wife, as formerly. He was admonished to seek part of the fault in himself, and to converse with her, and seek to make up all differences in a humble spirit. He replied: "I know "that I commit many faults, and I turn to God for forgive- "ness. When I speak to God, I perceive that he hears me, "and condescends to answer me, but when I speak to my "wife, she will not answer one word, and I have therefore "told her, that I should come and speak with you, and beg "you to admonish her." This was accordingly done, with the desired effect. They forgave each other, and again lived upon a friendly footing. We are thus frequently called upon to settle little family disputes.

We began also to day to speak with all our communicants, and had the great satisfaction to observe, that the new awakening

awakening of their souls, which was so manifest during the Passion-week, continued to show itself; and we fervently pray, that it may spread, and its fruits be abiding.

14th. We partook of the Holy Communion in the peace of Jesus. Two persons, having been confirmed, partook for the first time.

15th. A gentleman from Batavia, who had been with us on a visit, left us to day.

17th. We received agreeable letters from our fellow-missionaries at the Gruenekloof, which gave us an account, not only of their own health and well-being, but of the appearance of the good effects produced by the preaching of the Gospel among the Hottentots.

18th and 19th. The highest mountains hereabouts were covered with snow.

20th. A candidate for baptism came, and with tears lamented, that though she had so long heard the gospel, and how much her God and Saviour had suffered to redeem her, yet she felt, that she was still the same slave of sin, and could not get free from its captivity. "O pray for me," she added, "my dear teachers, for I myself am too weak and wretched, "that Jesus may have mercy upon me, and break the chain "which Satan has put round my neck, and by which he is "holding me fast." She was affectionately directed, with all her distress to turn to our Saviour, who would not cast her out. She thanked the Missionary, and went away, but soon returned again, and said: "The comfort I felt when I "left you, is all vanished again, and my sins lie before me, and "oppress my soul." She was exhorted to persevere in crying to Jesus for pardon and deliverance: She replied: "That I "will, but I shall come again and again, till I find peace."

24th. A tyger came into our neighbourhood, seized and devoured a baboon. Brother Kuehnel's 'prentice, and a good many

ny Hottentots set out in pursuit of the beast, but lost his track among the rocks, and we fear he may pay us more visits.

25th. We received a letter from Mr. Heuser, informing us of his intention to go to Europe, about the middle of June, and offering to take the Widow, Sister Rose, in his company. As she felt inclined to accept of the offer, and Brother Kuehnel wished to send his son Henry home for education, we availed ourselves of the kindness of our friend. We mentioned it to our people in the evening-meeting, and sent a messenger to Gruenekloof, to give notice to our Brethren there.

In the following days, many Hottentots, both adults and children, came and begged, that they might dictate letters to their Fathers and Brethren in Europe. On this occasion several of them gave very encouraging evidence of the work of the Holy Ghost in their hearts.

26th, being Ascension-day, we adored our Lord in the dust, and commended ourselves to him, as our High-priest and Intercessor before the throne of God.

27th. We had a conversation with all those men who intend to plough and sow in their plantations. During that season, they are always apt to quarrel about trifling affairs, such as boundaries, &c. and therefore we not only admonished them to avoid every thing that might disturb peace and order, but settled several points in dispute for them, and hope that they will do better this year.

28th. A young man, Wilm Schipper, yet unbaptized, departed this life. Two days ago, he sent for one of the Missionaries, who asked him, whether he could rejoice in the prospect of leaving this world. His answer was: " I can't " say as much as that I rejoice, but I feel the peace of God " in my soul, and believe, that He, for Christ's sake, has for- " given me my sins; therefore I am resigned to his will." The same Brother called upon a sick woman in child-bed.

She

She said: "I came to Gnadenthal as a child, and have been "here long enough to become a mother; but though I al- "ways heard the Gospel, yet I have followed the lusts of "my own depraved heart, and my life has been one conti- "nued chain of sins. Pray for me, that the Lord Jesus "may have mercy upon me, and forgive me."

June 5th, being Whitsunday, in the morning-meeting, Sister Rose was commended to the grace and protection of the Lord, in fervent prayer. The Hottentot congregation shed many tears. On such occasions it is evident, how strongly they are attached to their teachers, whom they truly love as Fathers and Mothers; this is a great encouragement to us in serving them. In the afternoon, Sister Rose invited all the widows to a farewel-lovefeast. Many very edifying and heartfelt expressions, were used by them, to testify their love and gratitude for her faithful services. They also begged her to salute all their dear Fathers, Brothers, and Sisters in Christ, in Europe, and to thank them, that they continue to send teachers to such poor worthless beings.

One of them, *Hannah Floor*, added: "Tell them, that I am "the worst widow here at Gnadenthal;" and then concluded a most edifying confession of her unworthiness, and the greatness of our Saviour's love and mercy towards her, by repeating a verse expressive of her attachment to her crucified Redeemer.

On the 6th, Sister Rose, with the child, Henry Kuehnel, set out for Capetown, accompanied by Brother and Sister Kuester. A great number of Hottentots, old and young, attended them a considerable way, and then took leave with many tears, calling upon the Lord to bless and protect them by land and sea.

When we in the following days spoke with the communicants, previous to the Lord's Supper, we heard many grateful declarations

declarations of their love and confidence in our Saviour. Many expressed their sorrow at the departure of Sister Rose, whose kindness and faithful labour among those of her own sex, will not soon be forgotten.

Several begged that we would again begin to communicate accounts from other Missions, as formerly. For, said they; "By this means we learn what our Saviour has done on "other poor Heathen like ourselves, and that encourages us "to hope for more of His grace and mercy." We promised that it should be done, and afterwards resolved to read to them, portions out of Crantz' History of Greenland, of which there is a Dutch translation.

11th. We spoke with the men, about laying a new bridge across the river Sonderend, the old one being so rotten, that nobody can venture to go across. About 12 of them went to the government's wood, about six hours walk from hence, to cut a timber-tree of iron-wood, 50 feet long, to repair it with. This wood is so heavy, that it sinks in the water, and has its name from its hardness and weight.

In the afternoon we visited a woman living on our land, who is dying of a consumption, brought on by irregularities. She had by right forfeited her privelege of living here, but falling very ill, we would not expel her immediately. At first, she would not hear of being visited by the Missionaries, but showed great enmity of heart against us. Some time ago, however, she began to reflect and to cry for mercy, and now earnestly desired to hear the Gospel. By degrees, she considered her many sins in the proper light, and prayed that she might be delivered from sin and its curse, through the power of Jesu's blood. She also requested to be baptized. Finding her repentance sincere, we agreed to grant her this favor. Her relations and friends having met, Brother Schwinn

addressed them in a suitable discourse, and the poor penitent was baptized into the death of Jesus.

18th. The above-mentioned iron-wood tree having been brought to the river's edge, all our men went to work to make the bridge; but the river had so much swollen, that after several fruitless attempts, both on this and the following day, they were obliged to desist, till the waters subsided.

22nd, early, Sister Kuehnel, after a very hard and dangerous labour, was delivered of a still-born child. We were rather under great concern, as by the swelling of the river, no assistance could be procured; and the more thankful to God, that the mother's life was preserved.

23d. Brother Kuester returned to us from Capetown, and brought word, that our travellers were not likely to be forwarded on their voyage to Europe, till the middle of July.

July 2d. We saw a man, John Peter, who many years ago was excluded, return with contrition and repenting tears, and cry for the forgiveness of his sins. The occasion of his return was a serious conversation with him yesterday, in which we informed him, that unless a total change took place in his behaviour, we should be under the necessity of ordering him to quit the settlement. He is a man of an extraordinary understanding, but from a misapplication of it, has been the more troublesome. We pray the Lord, that his repentance may be sincere, and his conversion of the right kind.

In the night between the 3d and 4th, there arose such a violent gale from the N. E. that we every moment expected that our roofs would be blown off; however, by God's mercy no damage was done.

7th. We spoke with all our communicants. *Isaac Witboy* complained of himself, that he often felt anger in his mind against others. He said: " If any one has a piece of meat

meat in his pot, and he will not give me a piece, I am incensed against him. Then I repent, for I well know, that by these things the peace of God is taken from my soul."

Jacob Adams is now so infirm that he cannot get to church, but we frequently call upon him. This old man, though not able to speak with us, but by an interpreter, is a bright jewel in our congregation. He has such a thorough knowledge of Christian principles and doctrines, and of himself as a sinner, and such experience of the grace and power of our Saviour, that his converse with us and his countrymen is always edifying. But he does not like to be visited too often by the latter. On this occasion he said: "When the Hottentots come to me, one says one thing, a second another, and a third has some other subject, and after they have staid and talked together for a while, they go away, and sometimes I feel, as if they had taken the peace of God with them. I have therefore lately said to them: "If you want to hear the Gospel, you may go into the great house, (meaning the church,) but don't come so often into mine." He added: "Give my love to all the Missionaries and their wives, and tell them, that I pray, that their hearts may be filled with the same peace and love, which, through mercy, I enjoy."

9th. The woman baptized by Brother Schwinn, on the 11th ult. departed this life. From the day of her baptism to the moment of her death, she spent her time in praise and prayer; and edified all around her, by the testimony she bore to the love of Jesus, even to the worst of sinners, rejoicing in the hope of soon departing and being for ever with Him.

10th. We partook of the Lord's Supper. Most of our communicants having been detained in their corn-fields by the swelling of the river, we were obliged to postpone its celebration. Yesterday one of the chapel-servants swam

across, and brought word, that the water was falling, and they could be present with us.

12th. We had again regulated select companies or classes of communicants, for conversing with each other about their souls. We renewed this custom, because it has been productive of very essential benefit to them, even in the beginning, when the Brethren Marsveld, Schwinn, and Kuehnel were here alone; and we found, that it was also now attended with great blessing, and met the wishes of all our people.

Betge Rabyntge said: "I am glad that the classes have been renewed. When our first three teachers came, we met in this way, and were always blessed by our Saviour. Perhaps He will bring us back to our first love. At that time we loved our teachers and our Brethren and Sisters dearly. I should have been ready to forsake my parents, my husband, and all my friends, if they had not been of the same mind, to live with me at Baviansklоof. To be sure, at first when I heard God's word, I was stupid and sulky, and could not understand it, and yet I was convinced in my very heart that these were the people, who should lead us in the way to heaven, and I was determined to live and die with them. The farmers then told us, that they would be shot, and gladly would I have been shot with them." *Susanna Halfschlag* interrupted her, and said: "Yes, *Betge*, about that time, I also heard of the new teachers, and told the farmer, whom I served, that I wished to go and live at Baviansklоof. But the farmers wife exclaimed: "You stupid creature; what, do you think these Moravians would come from such a great distance, merely to teach you God's word? No, indeed; they are poor people, and mean to become rich by you, for when you have learnt something, they then intend to sell you. I keep a school-master for my children, and you may learn something from him." I tried it, and he gave me a book, which

which I always carried about with me. At last I could spell and read these words, *I believe on God, the Father Almighty, Maker of the Universe*, &c. I was delighted, and asked the School-master who this God and Father was? He replied: "He dwells in heaven, and more I cannot tell you about him." I was now the more eager to get to this place, and at length obtained permission. When I saw the teachers, I thought I was in heaven, and every word they said seemed to come from God himself. I wished to speak with them, but could not find words. At last I ventured, and said: I love you from my heart, but I think you do not do right. Those who wear the white dress, (that is, those who are baptized and go to the Lord's Supper) are the fewest in number. There are many more here. Now, if you would take them too, you would find that they would be as good as the white ones. I was told that I must first learn to know myself, and the deep depravity of my heart, and become seriously desirous to experience deliverance from sin. I was alarmed at this, and it brought me into great perplexity. O that was a blessed moment, when I turned to Jesus as a wretched sinner, and found mercy."

Hannah Joncker, addressing them all, said: "My dear Sisters, how is it with our first love? Where is that fled to? If one of us went astray, the rest admonished her; if one wanted comfort, the rest comforted her. We simply told each other what occurred in our souls, and not a day passed, but we went to speak with our teachers, and ask to be instructed. Thus we continued, till night, and when it grew light, we went again to call upon them, and sat down at the door, till they had risen and could admit us. Now, alas! I only go once in four weeks, in my usual turn, and then sometimes hardly know what to say. The teachers who are lately come, can hardly believe what the old teachers tell them of former times.

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Are we not perverse people? The more our Saviour does for us, the more ungrateful we grow. Before I was baptized, I prayed to the Lord Jesus, and promised to walk worthy of that grace. I once dreamt, that I was going to be baptized, and on the Sunday following I went straight up with those to whom this grace was to be administered, and thought I could not miss. When I came to the teachers, they asked me, what I wanted? I said "to be baptized;" upon which one of them replied: "Give your heart to our Saviour, and believe, that by your sins, you have nailed him to the cross." I could not understand him, but answered: "I cannot help it, that he "was so cruelly used." The Missionary replied: "If you "do not believe, that this was done for you, you will be lost "for ever." These words siezed upon my heart like a fever, and I trembled all over. I ran into the fields, hid myself behind the bushes, and cried day and night to God for mercy. All my sins appeared before me in their damning power. When it grew dark, I durst not venture to lie down, for I thought, I should die and be lost for ever. One morning I went to one of the Missionaries, and told him, that there was no help for me, for I was a lost sinner. His answer was: "Do not come any more to me as an orphan, that has lost "father and mother, but know, that you have a Father in "Heaven, who can and will help you." I took courage and thought, if I have a Father in Heaven, I will trust and cleave to Him. The Lord appeared for me, and I was helped. He has now granted my petition, but I have not kept my promise. May He have mercy upon me!"

Louisa Joseph said: "At that time we lived in the meditation "of what our Saviour has done and suffered for us. This "kept us in love and true simplicity; and when my heart is "engaged with this great subject, and I can in faith embrace "my suffering Saviour, I am as happy now, as I was then."

13th

13th and following days, Brother Kuester and his wife spoke with the candidates for baptism. We are always glad to hear something of that venerable servant of Christ, our late Brother George Schmitt. On this occasion *Klaas Frederic* told us, that his mother-in-law Hannah, was a particular friend of old Helena, who had always advised her, not to remove far from Bavianskloof, for that she had a conviction in her heart, that teachers would come, and the Gospel again be preached here to her children and grand-children.

Tschartschi, a Caffré, wept much about the loss he had suffered, when, as he said, he was obliged to stand at the door, when the candidates for baptism had their meeting, by which he meant, that he had been excluded. He added: "I am in-"deed a wicked, disobedient Caffré. My heart is like a "ground covered with wild weeds, but yet I believe our Sa-"viour will pity me, and forgive me my sins."

Wilm Kees, a very aged Hottentot, expressed his gratitude to God for having brought him to Gnadenthal, where he had become acquainted with his people. On this occasion, he related, how wonderfully his life had been preserved some years ago. He once heard a noise like bleating outside the house, and fearing that some ravenous beast had seized his calf, of which his whole property consisted, he ran out with his dogs, to its assistance. When he reached the field, he saw that a tyger had just killed the poor animal. The monster immediately sprang towards him, but though he was greatly terrified, he had presence of mind enough, to run his arm as far as he could down the tyger's opened throat, hoping thereby to keep him off. In that instant, the tyger struck him so violent a blow in his face, that he not only levelled him to the ground, but tore off part of his cheek. He gave himself up for lost, but the animal then made off, and he retreated into his hut, where after a long time, he recovered, though the

marks

of the violence done to him, are still visible both in his face and arm.

Gried Magerman said: "I feel that I answer the descrip-
" tion given last Sunday in the sermon. I can see the mote
" in my neighbour's eye, but not the beam in my own."

17th. A communicant, Magdalene Frederics, departed this life very happily. Some Brethren and Sisters were with her shortly before, and sang some verses treating of the blessed end of God's people. The peace of Jesus was sensibly felt on this occasion. She was the person mentioned by our first three Brethren, who read to them out of the Dutch Testament, given to Helena by the late Brother George Schmitt. It was remarkable to them, it being Christmas-day 1792, that she just opened upon the 2d Chap. of St. Luke, describing our Saviour's birth. She had learnt to read from a relation, who was a scholar of Brother Schmitt, and when the Brethren settled at Bavianskloof, was one of the first who moved hither. She was soon thoroughly awakened, and surrendered herself to the Lord without exception. Her walk was edifying and worthy of a child of God. She was baptized February 11th 1794, and became a communicant, July 19th 1800.

The new people were spoken with on the 19th by Brother and Sister Kuester, who made a pleasing report of them to the Missions-conference.

Daniel Koopman lamented, that he had been so long here, and had made so little progress. His father had been one of Brother Schmitt's scholars.

Oude Rabyntge, one of the oldest inhabitants of Gnadenthal, but whose walk and conversation has been very little to our satisfaction, was full of contrition and said: "I begin to
" tremble for myself, and feel as if hell-fire was already burn-
" ing in my soul. My hairs have grown grey in my sins, and
" I cry to Jesus for mercy, and that he would forgive me."

Elizabeth

Elizabeth Mosis: " I have now resolved to give myself " to the Lord. Disobedience to him and my teachers, is " no more pleasant to me; yet I must confess, that since my " husband has become a candidate for baptism, I am displeased " with him. I know it is my fault, that I have not attained " to the same priviledge; but I think he has since become " proud, and looks only sideways at me," (Despises me.)

Others made similar declarations of their unworthiness: and it was visible that they are growing in the knowledge of themselves, and seeking salvation.

22nd. Twenty-eight new people were added to the candidates for baptism; and we rejoiced with them over the favour bestowed upon them.

24th. Five adults were baptized by Brother Kuester. The transaction was attended with an heart-melting sense of the presence of our Saviour, and more than ordinarily interesting to us and our whole congregation, because among them, was the first Caffré baptized here. He was called Daniel.

25th. One of the Missionaries called upon our aged brother Jacob Adams, who is very feeble, and looking forward with joy to be dissolved, and to be with Christ for ever. The Missionary, in the course of conversation, came upon the customs of the nation to which he belonged. He is a genuine Bosjeman, which we did not know hitherto, and a son of their king. That the power of their kings is absolute, and they have a right to dispose of the lives of their subjects, who are under the most complete subjection to them, he showed by saying, that if they only moved their finger in anger, the people died. The nation of the true Bosjemans live beyond the snow-mountains, in the so-called Pampus mountains. They never suffer any stranger to come to them and if any of their people go away and become Christians, they dare not return, or they would be murdered. They

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are divided into various clans or hordes, each of which obeys the oldest as their chief, but these are subordinate to the king. They live chiefly by plunder. Formerly they, as well as all the other Hottentot tribes, were a quiet and well-disposed people, but being deprived of their land, and robbed of their cattle by the Europeans, they became in their turn, savage, and given to plunder.

Their religion consists merely in this, that they worship two rocks, which they implore chiefly for help in hunting. One of these rocks represents a woman, and the other a man. When they are going out to hunt, they first go to these idols, and intreat them for food. First they go to the male rock, and strike against it with a stick. If it sounds, they believe the report is heard in heaven, and that they will have success. But if it so happens, that they get nothing, they repair to the female rock, of which they pretend, that it is inhabited by a malicious spirit, and beat it well, upbraiding it, saying: "Why do you, by your hidden arms, cause all the game to "be shot dead, so that we can find none." If they have succeeded, they extol the virtues of these stone gods. They have no sacrifices like the wild Hottentots. The latter live at a distance from any Christains, and every year, on a certain day, kill a hen, and eat it together, carefully gathering all the bones, which they throw into a bush, and set the whole on fire. But no woman is permitted to be present at these sacrifices, that being considered as productive of mischief. Nor may a woman eat any hare's flesh, as that would likewise bring evil into the house. Of all other game they may partake.

The Hottentots and Bosjemans have however the same species of superstition, concerning certain influences. Jacob Adams related, that formerly, when a wild heathen, he had a tyger and a fox, by which he could injure any man he hated.

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These creatures he had never seen, but they were running, wild in the wood like all others; but if he wished to hurt his enemy, he only gave notice to them, and the victim was obliged by some means or other, to meet them, when they would fall upon him, and tear or kill him. They also pretend, that such creatures inform them of the ways of people at a distance, and likewise about the decease of their friends or relations, or bring word to their distant connexions, of their own affairs or death."

The Missionary wished to hear more of the singular customs of the Bosjemans, but Jacob Adams desired his interpreter to tell him, that he did not like to remember and relate such bad things, having at his baptism renounced the devil and all his works, and therefore wished to have nothing more to do with his old customs. When the Missionary perceived that he disliked the conversation, he broke it off, and entered into a pleasing and comforting review of the means of grace, by which our Saviour had delivered him from the service of sin and Satan, and translated him into the glorious liberty of the children of God.

We had once a disagreeable occurrence here, belonging to the system of witchcraft, formerly practised among the Hottentots. One of our chapel-servants, who had been accustomed to show charity to an old widow living on our land, upon a certain occasion could not give her any thing. The old woman was enraged, and said: "Very well, I shall take "care that you shall be bitten by the yellow serpent." Shortly after, the former fell sick, and got a very malignant ulcer on her forehead, which baffled all means used to heal it. Two women who called upon her, told her, that it was by witchcraft, and that such an one had done it. They went and reproved the so-called witch, who came, asked the patient's pardon, and said she would make her lose the charm.

The old woman then having left the country, pretending that she was going to live with her friends, we could not make farther inquiry. The patient however soon recovered.

26th. Some Hottentots from the low country came hither to visit their relations. They had spent a month and 18 days on the journey.

28th. Brother and Sister Kuester spoke with the baptized, (not communicants) with much satisfaction.

Christian Frederic spoke with gratitude of the instructions he had received from his grandfather, who was baptized by our late Brother G. Schmitt, and who always expressed his confidence in God, that teachers would again come hither to instruct his countrymen.

Peter Maurice, who had been excluded, said: "My grandfather was the first Hottentot baptized by Brother George Schmitt, who called him Jonas. Old Helena was a relation on my mother's side, and taught me to read, before the three teachers arrived in 1790. The Lord has done much for me, but alas, I am a bad man and grieve His holy Spirit, and my teachers; till at last it has come to this, that I must stand at the outside of the door, when the baptized have their meeting. I intreat you to let me come in again, for I wish to begin again to live unto Jesus.

Mary Makkas, who has the first symptoms of that dreadful disorder, the Lazarus-sickness upon her, declared her confidence in her Saviour, who still enabled her to help herself, though she lived quite alone in her hut. We considered her with great pity.

Among the baptized school-children, the work of the Lord, and His Spirit is very manifest, and we were much pleased with many simple expressions of their love to our Saviour. Some of their parents are very faithful in speaking to them

them of Him, as their soul's Redeemer. The Brethren Bonatz and Kuester returning one day from the River Sonderend, heard some sweet sounds, which by degrees they perceived to come from 10 little girls, each with a small faggot of brush-wood on her back, walking home and singing hymns together.

30th. We heard that Jacob Adams was suddenly become much weaker. One of the Missionaries immediately called upon him, but found him speechless. On the 31st he departed gently into a happy eternity. By every information we could obtain, as well as by his whole appearance, it is likely that he had reached an age of 100 years. He had indeed found mercy and rest unto his soul in the blood of Jesus. He spent his life here in communion with God, and both by his walk and conversation, edified all who knew him. His fatherly admonitions and advice were attended with great benefit to many souls. To pray for this congregation and the Missionaries was his daily employ. In short, we have had in him an incontrovertible proof, that the Holy Spirit instructs God's children in all truths revealed in his Holy Word, in the most distinct and powerful manner, though the ordinary means may be very deficient. Jacob Adams had never learnt Dutch, and all his conversations with us were through an interpreter.

August 2d, we were visited by Dorothy, one of the baptized, who walks worthy of the Gospel. Being a skilful midwife, she is employed by Christians and others, and much respected, on account of her prudent and orderly behaviour. We were glad to perceive in her an increase in the knowledge and grace of our Saviour, and her whole desire is to follow him and do his will, She has lived long among the nearest Bosjemans, (Vorbuschmänner), and is well acquainted with

their

their manners and religious customs, as well as with those of her own nation. Of these she gave us an account, mentioning various things, which hitherto have been unknown to European travellers, or at least, not noticed in their publications. Indeed, some of the latter deny that the Hottentots believe in a Divine Being. She informed us on the contrary, that they, (as well as other Heathen nations, with whom we have become acquainted,) believe on a Supreme Being, as the Creator of all things. She said: "We have known that a "God exists, before we came to the land of the Christians." (by which she meant the snow-mountains on Fish-river.) "We call him *Sita*, which means the God and Father above. "If we were in distress, we always called upon him. Only "those Hottentots, who have been born and bred among the "Christians, know little or nothing of him." We quote the simple account given by this Hottentot, in her own words, though not to the honour of the so-called Christians, who instead of glorifying the name of their Heavenly Father, and informing the heathen, who He is, rather cause all ideas of a Supreme Being to cease from among them. She proceeded to answer our questions concerning the treatment of the sick. In cases of illness, the wild Hottentots send for a sorcerer, who appears with a retinue of men and women in the patient's hut. He sits down close to the bed, and while the company commence a boisterous dance, both round him and the patient, he continues to utter a growling noise. In a while, leaning over the body of the latter, he seems to discharge blood, bones, pieces of thongs, and stones, which he pretends are the causes of the disorder. Having received his he walks off with his followers, leaving the poor sick person to watch the effect of his proceedings.

In the evening-meeting, we called to mind the remarkable events

events of the day. It is now 13 years since our first three Brethren were obliged to fly from Baviansklоof to Capetown, on account of the revolution, as the rioters threatened to shoot them, if they staid any longer in the country. (For particulars, see the Periodical Accounts, Vol. II. p. 36.) The Hottentots, at that time, cried fervently to the Lord, and bewailed the loss of their teachers. He heard their prayers, and soon caused a change to take place, by the first capture of the Cape, by the English, when peace and safety was restored to the whole colony, and the Missionaries could return to their people, without fear of interruption.

3d. Several Hottentots came early and expressed in a very earnest manner their desire to be saved from the power of sin, and to experience the grace of Jesus in their hearts.

9th. Some Hottentot soldiers came from the camp hither on a visit. One of them belonged to Dr. Van Der Kemp's congregation, at Bethelsdorp.

10th and 11th. We spoke with our communicants, previous to the enjoyment of the Lord's Supper. An old grey-headed man, who has but lately become a partaker, declared his thankfulness to the Lord, for the mercy bestowed upon him, and added, that he only wished to know, by what means he might show his love to his Redeemer, and conduct himself as a true believer.

Aaron Norman. " Since I have become a partaker of " the Lord's Supper, I am more than ever aware, what an " enemy of God I am by nature. Sin comes on like the " wind, without its approach being seen. I am like an old " worn-out coat, which is past mending. If you put a patch " on one place, immediately another rent appears. Thus it " is with me. The Lord helps me daily, and shows con- " stant proofs of mercy towards me, but I remain nevertheless

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" an untoward creature, and he must exercise unbounded pa-
" tience with me."

Agatha Okkers. " When I must go about among the
" farmers to earn my bread, I am preserved from evil only
" by the grace of our Saviour, and he gives me what I
" want for my support. He is my Father, and my only
" comfort."

On the 12th, six persons were added to the candidates for baptism; and on the 13th, we and our Hottentots had a day of great grace and blessing. The Lord walked in the midst of his congregation, and our hearts melted before the fire of His love. Two adults and two children were baptized in the forenoon's service; and at the Lord's Supper in the evening, 12 candidates were present as spectators the first time, and one with a view to confirmation.

Our Caffré *Tschartschi* who was lately baptized and called Daniel, came to day to one of the Missionaries and said: "I
" cannot find words to thank my teachers sufficiently, that
" they have left their native country and crossed the great
" water, to make us acquainted with the word of God." He was told that the best way by which he could show his gratitude, would be to give himself up with soul and body to the Lord, and to seek to live and walk as is well pleasing to Him and conformable to His word.

14th and 15th. We held classes with the baptized men and women, and can declare, that the Lord laid a special blessing upon the conversations of our people; so that we may confidently believe, that they will be a means of promoting His work among them, and establishing them more in His grace. The subject treated of in one of these classes, was the love and simplicity prevailing among the Hottentots, who first joined the Brethren at Bavianskloof. Many were regretting that it was no more so evident among them as formerly

merly. A young Hottentot made answer: "It is true, our "Saviour showed great mercy to us, in those days, but He "does the same now, only we do not acknowledge it. We "have as much reason to be thankful to him, in the present "times, for many special favours." He then quoted several instances to prove what he said, and added: "We may now "be as happy as formerly, all depends upon our cleaving to "Him alone." The whole company expressed their assent and the conversation took a most profitable and edifying turn.

16th. Four baptized single women came to us, to request that they might again have a separate meeting at stated times, there being now eight of their class belonging to the congregation. Their request was granted.

22d. Lea Trompeter, who some time ago returned hither from the camp, called upon us. As she had been a considerable time absent, and we did not know much of her late behaviour, we did not immediately admit her to the Lord's Supper. She came and begged with tears, that she might be again reinstated into her former privileges. She belongs to the Gonaqua nation, neighbours to the Namaquas, and can hardly speak enough Dutch to be understood. She therefore brought an interpreter with her. The latter, of her own accord, addressed her thus: "My dear mother, it does not depend "so much upon our partaking of the privileges of the congre- "gation, but upon our believing in the Lord Jesus Christ. "That is the main point, which we ought never to forget."

26th. Andrew Kuvid, whom we had sent with letters and diaries to Gruenekloof, returned, and brought the first diary of that settlement, with letters from our Missionaries, which gave us great pleasure. We praised the Lord that he has granted them health and peace, and also some tokens of the power attending the preaching of the Gospel.

28th. A Hottentot from hence, who had been at work at a farmers, returned, and in conversation related that his Baas (master) began questioning him before a large company in the following manner. *Baas.* Who is the Holy Ghost? *Hottentot.* He is God as well as the Father and the Son: He is that Being, by whom the world, and we all are convinced of sin and unbelief. *Baas.* Do you know Him? *Hottentot.* Yes, Baas, I know Him; and so do all children of God. *Baas.* Then you say, that there are three Gods? *Hottentot.* No, Baas, there is only one God, but three Persons. *Baas.* How can that be? Explain that matter to me if you can? *Hottentot.* That I cannot, as little as Baas can tell me what will happen after tomorrow. *Baas.* One word more: There lived a man in the world, says the bible, who was never born, and yet he died. Who was that man? The Hottentot found himself rather puzzled in the beginning; but prayed the Lord to give him wisdom to answer that question. He then said: "Adam was never born, but created by "God himself." The farmer replied: "That was well said; "you have been well taught; now you may go about your "business."

Our Hottentots are not now examined by the farmers as often as formerly, as it is pretty well known, that they are seldom at a loss for an answer; and that it has often occurred, that their questions betrayed gross ignorance of the first rudiments of Christian knowledge.

It happened lately, that two farmers came into Brother Schwin's room, and seeing a print of our Saviour on the Cross, they stepped up to it. One of them, a well informed man, who often calls upon us, and is always glad to serve us, asked the other shrewdly: "Do you know that man?" No, was the answer; yet I think I have seen him before. "Look "well at him," said the first: "I assure you He is a great "personage."

" personage." What, replied the second; surely it is not the English Governor at Capetown! O no, his friend answered, he his far above *him*; it represents our blessed Saviour, who died on the Cross for us. Does it? said the other; well, it may be, for I never saw Him." His companion then advised him to read his Testament, and become better acquainted with Him, and the means of salvation.

September 4th. A young woman, belonging to the class of new people, came to the wife of one of the Missionaries, and confessed, that she had hitherto lived a life of sin; but now cried day and night to Jesus for forgiveness, and that he would receive her as his child. She added, that she had experienced, that He heard and answered the prayers of the poor and distressed; for when lately her husband had had a quarrel with his father, and the latter threatened to turn them out of the house; she had spent the whole night in prayer to the Lord, that he would prevent her being driven away from her parents and teachers, and he had heard her; therefore she would now belong to Him alone.

5th. We went with many of our men to the river Sonderend, to lay a new bridge across the stream, the old one being so much decayed, that it was dangerous to pass. Many have fallen into the water; and we ascribe it to a kind providence alone, that worse accidents have not happened; for the river is said to be sometimes six fathoms deep, in that place. We were glad to be able to accomplish it, though it was a difficult task.

On the 8th, one of the Missionaries visited John Hendrick, a communicant, who has been long confined by illness. He observed to the patient, that it appeared, as if it might soon please the Lord, to call him out of this world, to Himself. He replied: "Jesus is my Baas: (my Master) and I am " his property, he may do with me whatever he pleaseth." Then folding his hands, he prayed with great fervor: " O

" my Saviour, thou art my Baas, my Father and only Lord,
" thou shalt do with me, as seemeth good unto thee; O take
" me into thy everlasting kingdom of grace; My gracious
" Father, I am thine! Lord Jesus, thou hast shed thy precious blood for me; grant me thy salvation!"

12th. We began to read the old diaries of our venerable predecessor George Schmitt, having no other accounts for our usual evening-reading. We remarked, that just on this day, seventy one years ago, this servant of Christ, arrived on the river Sonderend, to preach the Gospel to the Hottentots.

13th. We were obliged to exclude two of our congregation from the meetings of the baptized, on account of a most violent quarrel, which they had continued for a long time, with implacable animosity. It grieved us much to see such a proof of the power of the enemy, amongst our people.

21st. Our communicant Brother John Hendrick departed happily into eternal bliss. Of him we may say, that he walked humbly with God. He possessed a remarkable sweetness of temper, and willingness to serve his neighbour; and, when some years ago, an epidemical fever raged here, he waited on the sick with unwearied faithfulness. Shortly before his departure, when his father, mother, and sisters, stood around his bed, bewailing his loss and crying: "Who will now earn bread
" for us?" he answered: " What, does not our Father in
" Heaven live for ever; He will help you. I now go to my
" Saviour, and shall for ever thank him, that he died for me,
" and saved me from eternal death." Some time after he prayed with great emotion: " Blessed Jesus! thou hast many
" years ago washed me in thy precious blood from my sins;
" I have been ashamed every day, that I have had to confess
" many sins unto thee, for I stood daily in need of pardon:
now help me, and pronounce me clean, and free from all
" sin and curse; bind me to thyself so fast, as the nails once

" nailed

" nailed the to the Cross. Thou art my Redeemer, take me " to thy glory." This his petition was soon after granted.

29th. We recieved letters from Mr. Heuser and Sister Rose, dated at St. Helena, where they had safely arrived, June 27th. During their stay at False-bay, the lightning struck into a transport, close to them, killed four pigs, and fired the Ship, but it was soon extinguished; for which preservation, they rendered thanks and praise to God. This night, Sister Bonatz was safely delivered of a healthy boy.

October 1st. We received a visit from an English Officer, and other friends, among whom was Mr. Wenzel and his wife who has succeeded Mr. Teunis, as postmaster at Soetemelks Valley, and Mr. Vermaak, a counsellor from Capetown. The latter expressed his joy over the work of the Lord, both here among the Hottentots, and in so many other places among christians and heathen. He had read Crantz' History of Greenland, and other accounts of the Brethrens' Mission, and spoke with admiration of the perseverance and fortitude of the first Missionaries in Greenland. This company staid with us till the 2nd after dinner; and on the 3d, Field Cornet Grebe came to pay us a farewell visit; having bought an estate in the low country, upon which he means to reside for the future. In his official capacity, he has always approved himself as a friend of our institution. He is succeeded in his office by Mr. Otto.

10th. We regulated classes for the candidates for baptism, both among the men and women; and on the 13th, and following days, Brother and Sister Marsveld, spoke individually with all the baptized, and made a report to the Missions-conference, expressing great satisfaction, and that their conversations with most of these people had been edifying and profitable to themselves.

Andrew Kibiddo said: " I have nothing good to boast " of

" of, and can say little. Often have I resolved to speak con-
" fidentially with you, about my sinful state, but I put it off,
" and then lost the wish to do it. Sometimes I rose up, and
" got half way, and then turned back again. Thus I remain
" what I was. I was baptized 11 years ago, and wish to
" become a candidate for the Lords Supper, but am not wor-
" thy of it."

John Peter Baatje, who has been excluded, was unable for some time, to answer the questions put to him; but at length said: " I am an unhappy man. Every thing goes wrong
" with me, and that is owing to my wicked course. I can-
" not deny, but that I have committed many great sins. O
" tell me, is it possible, that our Saviour can still have mercy
" upon such a wretch as I am."

Gottlob Halfschlag said: " I am just returned from the
" woods. You cannot conceive how ill I have behaved
" there. I grew angry with God, and my teachers, because I
" am not made a candidate for the Holy Communion, and
" resolved to run away from you all. However, I could
" not obtain any peace in my soul, but turned and cried for
" mercy, and I can believe, that our Saviour will still bear
" with me. I am astonished at his long-suffering and pa-
" tience. Think of me, and pray for me."

19th. One of our communicants, Daniel Frederic, departed this life, rejoicing in God our Saviour. We had to-day an agreeable visit, from General Craig, his adjutant, and a physician.

20th. Another of our people, Anna Elizabeth, was called home into eternity. She was poor, old and blind, and longed ardently for her dissolution. Before her conversion and baptism, she had been a notorious sinner. But in her was fulfilled, what our Lord says, that " to whom much is for-
" given, he loveth much." Her heart was full of the love

of

of her Saviour, and her walk to his honour. Though she has been blind for several years, she was always resigned, cheerful, and edifying in her conversation.

27th. Nathaniel Ram brought his old mother from Soetemelks Valley, where she was taken seriously ill, and had expressed a wish to speak with one of her teachers, before she died. He carried her all the way, being a distance of 16 English miles, on his back, but just as he had set her down in his house, her soul took flight, and we trust, is now happy in the presence of God. She was lately added to the candidates for baptism, and since that time remarkably cheerful.

At the Holy Communion on the 29th, nine Hottentots were spectators the first time, and five, with a view to confirmation.

31st, a child, Deborah Jass, departed this life. Though but 6 years old, her knowledge of divine things, and her love to the Lord Jesus Christ was remarkable. She frequently used to say to her companions: "I shall not stay with you; "I shall go and dwell forever with Jesus." She rejoiced exceedingly, when she perceived her end approaching.

We conclude, commending ourselves and our Hottentot congregation, to the remembrance and prayers of all our brethren everywhere.

A. Kuester. I. G. Bonatz. H. Marsveld. D. Schwinn. I. C. Kuehnel.

Greenland. After much anxiety concerning the situation of our Missionaries and their congregations in Greenland, letters and diaries from Newherrnhut and Lichtenfels of the year 1807, which were considered as lost, arrived safe at Copenhagen early in 1809. By these we learn with great pleasure, that from the summer of 1806, to that 1807, both the external and internal state of the Greenland Mission, had been blessed by the Lord with many proofs of His paternal care; and

and the continued work of the Holy Spirit is manifest in both young and old. There had been a visible growth in grace in the congregations, and no epidemical or other violent disorder had appeared among them.

At Newherrnhut ten infants had been born and baptized, during the above-mentioned period, six persons, baptized as children, had been received into the congregation, five made partakers of the Holy Communion, and eight departed this life, rejoicing in God our Saviour.

From Lichtenau, letters have also arrived since the former. They are dated in June 1807, and state, that the Greenlanders have no want in externals. The dispersion of the Greenlanders along the coast, (ordered by the government some years ago,) and their consequent absence from the Missionaries, is productive of various circumstances, which give pain to the Missionaries, but in general, the state of the congregation was satisfactory, and the greater part of the Brethren and Sisters, gave evident proofs of their love to Jesus, and their desire to walk worthy of the grace bestowed upon them. Six adults had been baptized, six received into the congregation, and fifteen made partakers of the Lord's Supper."

We have made two fruitless attempts to send letters and other things, from London, to our Missionaries in Greenland. The parcel sent last year, was delivered by a friend to the Danish Governor at Holsteinburg, who promised to forward it to our settlements. Whether it has been done, we cannot tell, but fear, from circumstances, that it has not arrived with them. What was prepared for them this year (1809) could not be sent, as it was not found convenient to fit out ships to go from hence to the Danish settlements. Of those two ships, sent out last year by our Government, in a spirit of true charity and attention to persons, who, though unexpectedly thrown into the situation of an enemy, appeared likely to be in a suffering state; one was lost in the ice. Meanwhile, provisions arrived safe from Denmark, for their relief.

Continuation of the DIARY of GRUENEKLOOF. 1808.

(From Page 397.*)*

August 12th, we were greatly refreshed and strengthened by partaking of the Lord's Supper, and felt the peace of God in our hearts; while we, in spirit, renewed our covenant with our dear Brethren everywhere, to follow Jesus, as his disciples, and to glory only in his cross. To-day we admitted as candidates for baptism four persons, of whom we have the best hopes, that they are truly awakened and earnestly seeking the salvation of their souls:—Piet and Sarah Jaeger, Juliana Sabapper, and Juliana Pieters.

19. We received letters from our fellow-missionaries at Gnadenthal, and were much edified by their contents.

During this month the so-called Korts Zieckte, an inflammatory and infectious disorder, prevailed among the Hottentots. It begins with pleurisy, pains and swimming in the head, and seldom spares an inhabitant, if it enters a house. We came to the assistance of the poor patients as well as we could, by advice and medicine. We also hope, that the Lord blessed our labours and conversation among them, during this time of distress. Not one of us escaped, without some attack of the same disorder, in a greater or less degree.

By occasion of a man, called Boy Kleenboy, obtaining leave to live on our land, we again made our people acquainted with the rules of the settlement, and desired them to avoid transgressing them. At present we find it to be a difficult task to settle their disputes, as they are apt to quarrel about trifles, and will not be pacified, till a missionary interferes, and speaks seriously and decisively with the parties.

In *September*, nothing remarkable occurred; Brother Schmitt went on the 27th to Capetown, to procure some necessary articles, and returned on the 29th.

October. Having hitherto narrowly observed the external conduct and manner of living among our Hottentots, with a view to advise and lead them by degrees into more order, cleanliness, and regularity of living, we thought we would now begin to give them an opportunity of speaking with us individually, concerning the state of their souls, and made a regulation with that view. We will quote some of their expressions:

Piet Jaeger said: "I consider it as a great mercy, and a "proof of God's love to me, that I may now hear his word, "for I am an old man, and have grown up among the "cattle. Now I desire to know my Saviour, and to grow "in His grace."

Piet Seldon: "I am a great sinner, and not worthy to stand "in the presence of God, nor before my teachers." We directed this humbled sinner to Jesus, as the friend of all the broken and contrite in heart, who requires no penances and sacrifices of ours, to do away sin, having by Himself made full atonement, and now directing us only to believe.

David Trompeter said: "I am sitting in the midst of my "sins, as a man sitting in the fire, and am ready to be choaked "and consumed by the anguish of my soul; I stretch my "arms out towards heaven and cry, Lord Jesus, give me but "one drop of thy grace, to quench the burning fire within." He was encouraged to continue to cry for mercy, till he had obtained the remission of sin in the blood of Jesus.

Jacob Adams expressed himself thus: Sin is my master, I "seek forgiveness and deliverance, but cannot find and ex- "perience it. It is all in vain, and over with me." The missionary replied: "This is not consistent with the word of "God: Jesus says, seek and ye shall find: therefore it is "only a proof that you are not as yet in earnest, and do not "seek as you ought."

Piet

Piet Roissand. "I am a weak and helpless creature, and "when I think of my many sins, I am frightened; I cannot "open my heart to you to-day."

Jan Pieters: "I have been a great sinner from my in- "fancy. I cannot tell you all the evil things I have done; "but I wish to be delivered. Wicked thoughts are always "haunting me, and the moment I come from church, they "are there again."

Hans Sabapper: "My whole life is a chain of sins. I "am old, and have by my labour earned so much, that I need "not suffer hunger; but what avails it all; what I want, "is to have my sins forgiven, and I thank God, that He "has sent us teachers, to show us the way of salvation." One of the school-boys said: "I used to curse and swear, "but I have now left it off, and my whole desire is to become "a child of God."

Midigge Jaeger: "I am old and sickly, and do not know "how soon death may come upon me, but I hope God will "have mercy on my soul." She was told that she might die in her false hopes, if she did not turn to Jesus, and seek mercy, where alone it may be found. The way of salvation was then clearly pointed out to her.

Diana Constable said: "Our Saviour will certainly not "receive me." The sister, to whom she directed this speech, replied: "You have never yet come to Jesus, and yet you "say positively, that He will not receive you. Go and try; "He never yet cast out one sinner that came to him." She seemed struck with conviction, and answered with great humility: "I will follow your good advice."

Lennige Pieters said, with many tears: "The devil put "lately into my head, to kill my husband, as he lay asleep. "Whenever I remember that wicked thought, I feel con- "demned." She was told, that certainly such suggestions

were of the devil, but that there was a way to be delivered from the power of this murdering spirit; not indeed in ourselves, but only through Him, who came to destroy the works of the devil. His name is Jesus, the Saviour of mankind.

Thus most of them confessed themselves sinners, and seemed to be desirous of being saved. A few, however, boasted of their having very good hearts, and others, of their having made good resolutions.

8th. We had the unexpected pleasure to welcome the Brethren Kuester and Schwinn, who paid us a short, but very agreeable visit. They made themselves acquainted with all our concerns, and on the evening of the 10th, returned to Gnadenthal.

17th. Eight women came to ask permission to attend the school, seven of whom were admitted, and on the following day, we began our instructions, in the name of the Lord, hoping for His blessing. This school will be kept four times in the week.

19th. Old *Pitt Jaeger*, a candidate for baptism, came to a Missionary, and said: "I come to ask a question of you. "First, what is to be done with me now, and secondly, "what is to become of me." The missionary answered: "You think because you have been admitted as a candidate "for baptism, that you are now soon to be baptized; but let "me tell you, you must first know Him who instituted bap- "tism, and what is meant by that holy ordinance; for Jesus "says not only; He that is *baptized*, but, he that *believeth* "and is baptized shall be saved. Are you acquainted by "faith with Him, as a Saviour, who has redeemed lost sin- "ners by His precious blood, and has power to forgive your "sins? Are you willing to forsake your wicked life, and to "devote yourself to your rightful Lord and Master? If you "are, then the fruits of your faith will be seen, and as to

"what

" will become of you, you will be reconciled to God, and " through the merits of Jesus, be delivered from the power of " sin and Satan. You will know God as your gracious " Friend and Father, and that you are a pardoned sinner. Then " as to what will be done with you, you will be numbered " with God's people, and every good gift will be imparted " unto you." He began to weep, and said: " I have no " more any words to make;" and went home in deep thought.

Some girls came to day and asked, how they must pray, before they went to sleep at night; they added, that they had learnt that hymn; Dearest Jesus, come to me, &c. and were told, that they might repeat that, and pray that he would reveal Himself to them.

28th. In the afternoon, a man arrived here, who pretended to be an English naval officer, and that he had narrowly escaped from a horde of run-away slaves, who were in open rebellion against the government. He showed a forged certificate to that purpose, containing a request to all persons to furnish him with horses, to prosecute his journey to Cape-town. However, by God's mercy, he was overtaken about half-way between Gruenekloof and the Cape, and arrested as an impostor, being a chief in a rebellion plotted against our excellent government, of which we may say with truth, that everything is done by it for the welfare of the inhabitants of this colony. Lord Caledon, on discovery of the plot, sent dragoons in every direction for safety, but as it always happens in such cases, one dreadful report after the other assailed us, and the whole country was thrown into the greatest confusion and terror. Mr. Van Blerk came to us at midnight, and brought all his family with him, that, as he expressed himself, the few Christians in the land might all be together. We did everything in our power to accommodate

our

our neighbours, their children, and slaves; and having distributed our fire-arms, as directed, to our Hottentots, kept strict watch. Though the night was spent in continual alarm, yet the Lord averted all danger; and on the 19th, we were informed, that God in mercy had blessed the means adopted by our worthy Governor, and that by the dragoons, some hundreds of rebellious slaves had been made prisoners, and thus the wicked designs of the evil-minded frustrated. Much mischief had however been already done, many places were plundered, and the men bound and carried away captives. To-day we received an account, that two of the chief ring-leaders of the rebels had escaped, one of whom was a slave, called Abraham, belonging to the former tenant at Gruene-kloof; and, as he was said to skulk about these premises, we were desired to keep a good look out.

On the 31st, he was detected and seized; and Mr. Van Blerk sent to request that we would send four Hottentots to the Great Post, to conduct him hither. In the evening at seven o'clock, he was brought by a dragoon and the Hottentots, bound, to our door. One of the Missionaries addressed him thus: "That I see you here as a prisoner, does not "grieve me, for your design was, to plunge thousands of "your fellow men into the greatest misery; but I am truly "grieved, that the devil has deceived you, and caught you "in his snare, so that you have nothing now to expect, but "a shameful death. My heart bleeds to think that your "poor soul should also become a prey of that destroyer." He seemed much ashamed, and said: "I know that death "is my lot," and then begged for some bread and a draught of water, which was given him. These were indeed days of terror. A proclamation has now been issued by Government, mentioning the names of all the ring-leaders, but the worst

of

them is still missing. He had been appointed general, and is said to be lurking about our neighbourhood.

In these days, a Hottentot woman came to us, and after declaring how wretched and forlorn she felt herself, when she thought of the many sins she had committed, she added: "O for God's sake, deliver me from the burden of my sins." We told her, that we could do nothing towards relieving her, but advise her to turn to Jesus, the Saviour of sinners; that as long as she only stood looking at her sins and transgressions, she would remain a miserable creature; but she should go and seek help from Him, who alone can give rest to the troubled soul. The Missionary added: "What I have myself experienced, that I recommend to you; I have found "Jesus to be a Redeemer in truth; turn to Him in faith, and "you will experience the same." She expressed her thanks with folded and uplifted hands.

November 2d, one of the Missionaries was sent for to visit a young woman called Diana Doon. She has brought disease and death upon herself, by her wicked life, even in very early years; and had often been visited by us, but was always found in a very hardened state, and only eager to live longer; but now that the symptoms of her disorder declared the speedy approach of death, she requested that a Missionary might come and pray for her. The Missionary spoke seriously to her concerning the awfulness of her situation, and expressed his sorrow for the untimely death, towhich her own abominable practices had brought her. He added: "While "your life is yet spared, you may cry for mercy; cry to Je"sus, call on Him by His name, O Jesus, thou Son of David, "have mercy upon me. If you do this, I will join you in "your prayers." He then offered up a fervent prayer in her behalf, during which all present were much affected.

The

The poor patient thanked him, with trembling and faultering voice, that he had thought so great a wretch worthy to come and pray for. On being asked, whether she had anything else to say, she begged that all present might withdraw, and then, of her own accord, made an ample confession of her many sins, by which she had shortened her life. The Missionary replied: "You see what misery is the consequence "of sins even in this world; but Jesus has died to save such "sinners as you, and endured for them the punishment due "to sin, that they might be delivered from its curse and "damning power." When she was visited the next day, she was found in a peaceful state of mind: She said with a weak voice: "I am waiting for the coming of my Saviour." we doubt not but that the blood of Jesus has cried for mercy for this poor creature also, and that she experienced his saving power.

On the 3d, the chief rebel was brought in chains to our place. He had given himself out for a general, and was known as one of the greatest rogues in the whole country. He was taken near Saldanha-bay. To-day a Field-Cornet called upon us, who had been taken and very ill treated by the rebels. He brought a request from the Fiscal, Mr. Van Rhyneveld, that we might encourage our Hottentots to go and help those farmers to get in their harvest, whose slaves had been taken up as rebels. We assured him, that we would do all in our power in the business, that the country may not suffer by these untoward circumstances.

9th. The above-mentioned young woman, Diana Doon, told her mother, that she should now soon go to Jesus, her Saviour, and begged her not to detain her. She then sent for some of the school-children, and desired them to sing some verses. In the morning she was found a corpse. Having, during the preceding days, experienced so much terror

and

and distress on account of the rebellion of the negroes, we felt the more thankful, that on the 13th we could sit down in peace, at the feet of Jesus, and thank Him for all his mercy and faithfulness towards us. We celebrated this memorial-day in our Church, by partaking together of the Lord's Supper, which proved a divine repast unto our hungry and thirsty souls. As most of our Hottentots are engaged in the harvest with the farmers; we were obliged for the present to omit keeping the schools, and evening-meetings. We commend ourselves and the Hottentots dwelling here, to the fervent prayers of all our Brethren and friends everywhere, that the Lord would be pleased to bless our labours among them.

J. H. SCHMITT. J. P. KOHRHAMMER.

LETTERS

Received from LABRADOR, in the Year, 1809.

From HOPEDALE.

Dearest Brethren, *August* 4, 1809.

ON the 24th of July, about eight o'clock in the morning, we had the inexpressible satisfaction to see the Jemima cast anchor in our harbour, and to receive your most acceptable letter of the 29th of May. You can hardly have any idea of the fervency of our joy and gratitude, while we read its contents, and praised the Lord for still keeping His hand over you and your dear native country, preserving you in peace at home, and defending you from hostile invasion. You have again greatly enlivened and encouraged us, by your affectionate and brotherly participation, so kindly expressed in every part of your letter.

We joined in praise and thanksgiving to God, for the proofs recorded of His infinite mercy during the year past, amidst the present judgments abroad in the earth. Indeed we most deeply lament the distress, experienced by so many thousands of our fellow-men, during the progress of this dreadful war, which has now spread almost all over the world. We are the more thankful that our communication with you continues uninterrupted, and that even, notwithstanding the present obstructions, we have this year received several letters from the Elders Conference of the Unity.

We have again the satisfaction to mention to you, that the Lord has most graciously owned us and our labours, during the year past. Both in our family-worship and conferences we have experienced, that He is with us to bless and direct us; and as He has granted to us that most precious of gifts, brotherly love and union of Spirit, we have been enabled to proceed in our work with pleasure and comfort, relying upon Him. Brother Wolff has had much to suffer from a swelling in his legs, rendered still more painful by an attack of St. Anthony's fire, insomuch that he could not quit the house during the winter. By the Lord's mercy he is now somewhat better, and able to give us again his assistance. Yet he remains weak, and has had some relapses.

Concerning our dear Esquimaux congregation, we may truly and thankfully declare, that we have perceived a continued work of the Holy Spirit within their souls, leading them to a better acquaintance with themselves, as depraved creatures who stand in daily need of the saving grace of our Almighty Saviour. They are earnest in prayer to Him, that He would preserve them from falling back into their former superstitious and wicked course. With many tears they declare their fervent wish, that they may only live to Him; and their resolution, to seek happiness in nothing else. The

enemy

enemy of souls is meanwhile going about, seeking whom he may devour, but has not obtained his aim to seduce any of them to forsake the Lord and His people. Young and old have very diligently attended our public worship, and the presence of the Lord has been powerfully felt amongst us, especially by occasion of administering the Holy Sacraments of baptism and the Lord's Supper.

When during the summer, our people were obliged to disperse along the coast and in the country, they continued their family devotions, and often met to sing hymns, and pray together. When the weather prevented their going out in quest of provisions, they frequently spent their time within their tents in conversing with each other about what the Lord had done for them, by which not only themselves were edified and strengthened in faith, but their children became deeply impressed with a sense of divine things.

Last October, an epidemical disorder prevailed among the Esquimaux, which affected some of them in a very dangerous way. Almost all of us suffered more or less from it, but especially Brother Müller, insomuch that he was confined for some weeks to his room. By our Lord's mercy he is now fully restored, nor did the disorder prove mortal to any of our Esquimaux.

Our people having all arrived with us, we began on the 14th of November to keep school with the children, to which most of the adults came. The grace of God was made frequently manifest, and on various occasions both young and old were deeply affected. We confidently hope, that an abiding blessing has rested upon our schools.

As to the external support of our people, it was rather attended with difficulty during last winter, and provisions were scarce, which is now more than ever felt, as we have

so many people living on our land. Some suffered hunger, but the Lord always graciously helped us in due time, and we trust to Him for future support.

Since the return of the Ship last year, nine persons have been made partakers of the Holy Communion; 1 became a candidate; 5 adults and 7 children were baptized; and 5 have been added to the candidates for baptism. One youth and two children departed this life. Our Esquimaux congregation consists at present of 32 communicants; 5 candidates for the Lord's supper, (one of whom is just now excluded); 22 baptized adults, (one excluded); 25 baptized children; 8 candidates for baptism, (three excluded). In all, of 84 persons: to which 52 are added as being under instructions, many of whom are children: 136 is the number of all the inhabitants, 6 having come to us from the heathen.

In the management of the concerns of our house-keeping, the Lord has granted us His support, though we are not only few in number, but several of us weak in body. He has caused us to experience His aid in the performance of our several duties, for which we feel truly thankful to him. At the same time we are not without concern, that more might have been done, for both the church, the blubber-house, and shop, are so very faulty in their roofs, that they require to be new laid with shingles. We have indeed, during last winter, prepared some hundred shingles, with which we intend to cover the blubber-house during the summer, to preserve the goods from being injured; but our stock will not go far.

Having always expressed a wish, and encouraged our Esquimaux to build a spacious and dry provision-house for themselves, they have during the last autumn, collected a considerable quantity of timber towards it. During summer they prepared the uprights and beams, and we allowed them to cut planks

planks at our saw-mill, which took up almost the whole time of one of the Brethren, to direct and help them.

Thus, dear Brethren, we have given you a short summary of our proceedings, which you will see described more at large in our diaries. We will therefore add no more; but only repeat to you our thanks for your continued love and paternal care for us. May our Lord and Saviour abundantly bless and reward you for it, as well as all those who take share in the support of the Mission in Labrador. May he still continue to spread His wings over England, and defend her against all her enemies.

Next year we hope to have the pleasure to see our dear Brother and Sister Kohlmeister return to us. We fervently pray our Saviour to conduct the ship Jemima safe back to you, and again to us next year.

We commend ourselves and our dear Esquimaux congregation to your faithful remembrance before the Lord, and you may be assured of our prayers for every blessing to attend your Society. We salute you and all who love the Lord Jesus Christ in sincerity, and remain ever, dear Brethren, your most affectionate and obliged Brethren and Sisters, serving in the Mission at Hopedale. Signed,

FRED. J. MÜLLER. JOHN CHRIST. WOLFF.
ADAM KUNATH. SUEN ANDERSON.

From NAIN.

Dearest Brethren, *August* 12, 1809.

ON the 31st of July, we received by two post-kajaks, the welcome news, that the Jemima had arrived safe at Hopedale on the 28th. O how greatly did we rejoice, and with what fervor did we offer up our thanksgivings to the Lord, that

that He has again brought the ship, destined to convey to us the necessaries of life, safe to our shores, notwithstanding the continuance of the dreadful war now raging!

When we consider how many vessels are continually lost at sea, and that often in the Greenland Mission, our Brethren have suffered by the loss of vessels bound to that country, we think, what are we better than others, that the Lord should distinguish us with such peculiar favour! Indeed it is all undeserved mercy! May He therefore preserve and strengthen within us that confidence which we have to Him, that He will, in future also protect and do us good.

We read your very kind and affectionate letter soon after its arrival, with great gratitude for all the encouraging and loving expressions of your participation in all our concerns contained in it, and for the share you take in the progress of the work of the Lord among our Esquimaux. You hoped again to receive pleasing accounts concerning them, by the arrival of the ship this year, and we trust you will not be disappointed: for we may truly say, for your and our comfort and encouragement, that the Holy Spirit, has also in the year past continued to influence and guide our people into all truth. Our communicants have made a perceptible advance, both in the knowledge of themselves as sinners, and of Jesus as their Saviour. They have been taught to know, how needful constant dependance on, and communion with Him is, if they would walk worthy of their heavenly calling. The baptized and candidates for baptism, show genuine hunger and thirst after the word of life. They wish to attain to more privileges, and are ashamed that they feel themselves so much behind. In short, we can declare with truth, that in our people, very few excepted, there has been during the last winter, a great desire to be truly converted, and made partakers of all those blessings.

blessings which the Lord confers on his people. The children, however, have rather been wanting, in not being as alive to the things of God as we could have wished.

The schools have been kept in regular order, and attended with the Lord's blessing, especially to the adults.

At the close of the year 1808, our Esquimaux congregation consisted of 17 communicants; 28 baptized adults, (not yet communicants); 22 baptized children; and 9 candidates for baptism. In all, of 102 persons.

January 21, 1809, and for some days after, we perceived some shocks of earthquakes, which seemed to be felt, as far as we could learn, all down the coast.

In the beginning of the year, a young Esquimaux man and a child were baptized. One Sister became a partaker of the Lord's Supper; 2 excluded persons were re-admitted to the Holy Communion; 2 became candidates.

The Passion-week and Easter-holidays, were seasons of blessing to our Esquimaux. As to their external subsistence, they had indeed nothing to spare during last winter; but did not suffer real hunger. The weather was rough and cold, with much snow; and the usual disorders prevailed.

Soon after Easter, Brother Burghardt went to visit Okkak, in company of Brother Christensen. They returned, April 24th. Brother Christensen had come hither on the 18th of August, 1808, after the departure of the ship from Hopedale, to live with us at Nain. August 25th, Brother Kmoch went from hence to Okkak, to assist them in their building, commended by us to the protection and blessing of our Lord and Saviour.

Till then we had been all quite well in health, but afterwards Sister Nissen was taken seriously ill, and though she grew better by slow degrees, she is not yet fully restored.

Brother

Brother Burghardt likewise suffered much pain from a boil in his neck, but thanks to the Lord, he recovered soon, and in general we have cause to be thankful, that we had strength sufficient to discharge our respective duties.

As to our internal state, we have great reason to praise God that, amidst all our weaknesses and wants, He gave us to enjoy the blessing of brotherly love and harmony of spirit. We felt His presence with us in our daily meetings, both public and private, or when we appeared before Him in our chambers. He laid a blessing upon our weak testimony of His love to sinners, and gave to the Esquimaux open ears for the Gospel. For this, and innumerable other mercies, we render unfeigned thanks, and wish to be entirely devoted to Him, that all His thoughts of peace concerning us and our Esquimaux may be fulfilled. We desire to know nothing among them, save Jesus and Him crucified, and to preach no other doctrine but that of the atonement made by His bitter sufferings and death. It is this that kindles in the hearts of the heathen. May He grant, that our hearts may be filled with His love, that from our own experience, we may testify of the power of His blood to cleanse from all sin.

We most fervently join in your wish and prayer, that not only the Esquimaux congregation may grow in grace, and in the love and knowledge of our Saviour, but likewise the heathen around us be stirred up, and seek to be converted to the Lord; but alas, at present there seems to be but a poor prospect. It might appear as if the people, who have formed such intimate connexion with the Europeans in the south, were made quite unfit for the kingdom of God: they even decidedly express their enmity to the word of God, and against our Saviour's name in particular; and declare that they will not hear of Him. Yet, notwithstanding all opposition, He is powerful enough

enough to deliver one or more of them out of the snares of the devil.

We have heard with much concern, that a man, who had lived two winters on our land, and even last winter gave good hopes that he would be converted, has been seduced by the heathens at Nokkasusuktok to change his mind, and no more intend to live on our land. Thus, amidst all joy which we feel over the course of most of our people, painful occurrences are not wanting.

In your letter, you have made us acquainted with the departure of several servants of Christ. 1st. We take particular share in that of our late Captain Fraser, whose memory will remain dear to us. As it has now pleased the Lord to take him from u , we trust, he enjoys the reward mercifully granted to those, who serve him here below; for we can testify, that he did it with faithfulness and love to the cause. Though like other men, he had his peculiar failings, yet his heart cleaved to his Saviour, who also did not forsake him, but approved himself as his helper in every time of need and danger, during his numerous voyages to and from Labrador. His end likewise bore testimony to the faith and hope, which filled his heart.

2dly. We mourn over the loss of Brother Duvernoy of the Elders Conference of the Unity, who was not old, and might yet, had it pleased the Lord to spare him to us, have been a most blessed and useful servant in His house. May a special blessing rest upon his successor.

3dly. Our venerable Brother David Zeisberger has also at length attained to everlasting rest. He was the oldest of all our Missionaries, and we likewise join in thanks to the Lord for all He has done, by the instrumentality of this His active and faithful servant, for the promotion of His cause in the earth. But that 4thly our dear Brother Jackson in Jamaica

has been taken from us, in the prime of life, though he appeared so well qualified for every service in the church, affected us much. Yet we know that the Lord never can make mistakes, and His purposes are all good, and abounding in mercy.

As this dreadful war continues to rage, and all communication with the continent of Europe is still impeded, we were the more thankful to receive a letter from the Elders Conference of the Unity, and a good many weekly reports. Your letter also, dear Brethren, is doubly welcome to us, since the accounts we receive at present from our Brethren in Germany are so very defective. For all letters received from you, both official and private, we return you our most sincere thanks. These and the Periodical Accounts of the Missions, have kept us in connexion with the history of proceedings during the year past. What distress may there not be on the continent! O that the Lord would soon put a stop to war, and give rest to the poor distracted human race!

We also thank you particularly for the Text-books, and the Hymn-book printed in the Esquimaux language. We trust the Lord will bless the use of this book, and cause it to further His work among the Esquimaux. They have been eagerly looking out for it, and will receive it with great gratitude.

We lament that Brother and Sister Kohlmeister have again been prevented coming to us; for besides their being serviceable in the Mission, we lose many accounts and letters, which they were bringing with them. For want of the usual supply of accounts, we have read during the last winter, the minutes of Ministers Conferences, held in former years, of which we have still several to read, and they have afforded us great edification.

We cannot sufficiently express to you our gratitude for the ample supply of stores and provisions, which you have again sent us this year by the Jemima. She arrived here the 8th of August.

August. Notwithstanding the difficulties of the times, you have most liberally considered all our wants. May our blessed Lord reward you, and all who take share in supporting the work, that the meal in your barrel, and the oil in your cruize may never fail, but you may be able to defray the expence of this Mission. We praise Him, that He has so powerfully defended your native country, preserving you from all hostile attack, and trust, that you will in future also, rest safely protected by His almighty arm. To Him, before whom all the nations of the earth are but as a drop in the bucket, it is a light thing to set England as a monument of His love and mercy, amidst the wreck of surrounding nations, for the glory of His name. We shall not cease to offer up our prayers for you in this view.

To conclude, dear Brethren, we commend ourselves to your loving remembrance and intercession before the throne of Grace, and assure you of the same on our part. We remain, in the fellowship of Jesus, your most affectionate Brethren and Sisters at Nain. Signed,

C. F. BURGHARDT. I. HASTING.
JACOB NISSEN. T. CHRISTENSEN.
C. G. PARCHWITZ.

From OKKAK.

Dearest Brethren, *September 1st*, 1809.

ON the 6th of August, two post-kajaks from Nain, brought us the welcome news, that the brig Jemima, had arrived safe at Hopedale, on the 28th of July. For this repeated proof of the mercy and paternal favour of our gracious Heavenly Father, we offered up our humble thanks, with the most sincere and fervent gratitude. He has again preserved the vessel, in all the various dangers attendant upon the present dis-

tracted state of the world, and carried her safe through the trackless ocean.

We have had frequent apprehensions, lest we should, by some disaster, be left without any means of communication with Europe, perhaps for a whole year; but we have again been put to shame, and encouraged to new confidence in our Almighty Saviour. You have also again supplied us abundantly with all the necessaries of life, for which we return you our most cordial thanks.

But we exceedingly lament the continuation of the war, and the great distress prevailing on the continent of Europe, which has even risen to a greater pitch than ever before. Many of our congregations also experience it in their degree, and suffer from the interrupted communication, by which also we have been deprived of the letters and accounts annually sent to, and so highly valued by us, and of the company of Brother and Sister Kohlmeister, who could not return to us. We the more highly prized the encouraging and instructive letter from the Unity's Elders Conference, which reached us by this opportunity, as likewise your most agreeable letter of the 29th of May. We read both in fellowship. On reading your letter, we were deeply sensible of the brotherly love and kind participation of the Society for the Furtherance of the Gospel, which pervades the whole of it. We felt truly thankful for the great interest you take in every part of our work, and praise the Lord, that He granted unto the Society the means requisite to provide for the subsistence of the Mission in Labrador, by sending us annually the necessary supply. We will endeavour by frugality, and in every other way possible, to assist you in this branch of our concern.

Our hearts are likewise again filled with gratitude, when we reflect, that it still pleaseth God, whose power no creature can resist, and who disposes of the thrones of kings and

princes

princes as seemeth good unto Him, to look with favour upon England, and through mercy, to defend and protect that land against all designs of the enemy. May He also hear our prayers, in behalf of our king, and all his dominions; and grant, that our dear fellow-labourers in all our other Missions and settlements may always find in England a channel open, by which not only their external support may be preserved, but that communication which tends so much to their refreshment, and the strengthening of their faith under the many trying circumstances necessarily occuring; for we can assure you, dear brethren, that nothing is so great a comfort, and encouragement to us, as to hear and know, that our dear Brethren and Sisters in Europe think of us, and remember us in their prayers before the throne of Grace.

The affecting account of the happy departure of our late Captain Fraser, was indeed not unexpected by us, as even last year we heard that he was in a very precarious state of health. Though we should have been very glad to see him once more amongst us, (for his memory will always remain dear to us,) yet we cannot but rejoice with him, that, after a life of so much toil and danger, he now rests for ever in the presence of our Saviour.

August 21st, was the joyful day when we saw the Jemima arrive at Okkak. She came to an anchor in our bay, about 11 o'clock at night, and we had the pleasure to bid the Captain and mate welcome. It is impossible for us to describe to you the grateful sensations which prevail in every heart on these occasions, but particularly in these times of danger. All you have so kindly sent by the ship, we received safe and in good order. Receive our best thanks, dear Brethren, for the liberal manner in which you have again supplied all our wants, and may our gracious Heavenly Father lay his blessing upon you and all your exertions.

To

To give you a brief account of ourselves, and our proceedings since the return of the ship last year, we will still add the following:

We have been, through mercy, preserved in good health, slight attacks of indisposition excepted, insomuch that our work has suffered no material interruption. Our Saviour was our support in all things, both in our labours among the Esquimaux, and in those exertions which were required of us in our external duties. His presence was sensibly felt by us, both in our public and private meetings. Our correspondence with the Missionaries in the other two places has been uninterrupted, and tended much to the strengthening of our faith, and of that bond of love, by which we are united in Spirit, and as fellow-labourers in the same blessed cause. Brother Burghardt's visit to us last winter, proved a great encouragement to us all.

The enjoyment of the Holy Communion, was always a season of great refreshment to our souls; when we devoted ourselves anew to Him, who has purchased us to Himself by His own most precious blood, and received a new impression of the greatness of that debt we owe unto Him, who gave himself a sacrifice for our sins. To Him belongs our all. We pray for the strengthening of that bond of peace, whereby we are united as a small family of Christ on earth, called both individually and collectively to show forth His praises, and serve His name.

He has graciously been with us, and often blessed our feeble testimony of His incarnation, life, sufferings, and death on the cross, with demonstration of the Spirit in the hearts of the hearers. The Esquimaux come diligently to the meetings, and their attention and eagerness was very encouraging. The work of the Holy Ghost among them was manifest, both in general, and in some of the individuals more particularly.

particularly. The communicants give us much satisfaction, and are growing in the love and knowledge of our Saviour. They truly wish to live for Him, who loved them, and gave Himself for them. A deep sense of His love is with them the constraining principle. But lately they have celebrated with us the memorable 13th of August, when we partook of the Holy Communion together. On speaking with them previous thereto, their expressions concerning the state of their souls filled us with comfort and hope, for they declared, one and all, that they were made daily more aware, that they could not live without daily looking up to Jesus by faith. They added, that their desire to partake of the Holy Communion was always great; and they rejoiced beforehand, when the time approached, as thereby they were anew excited to fervent love to their Redeemer, who gave His body to be broken, and His blood shed, to save them from sin and death. The baptized, and candidates for baptism, earnestly request to be made partakers of greater privileges.

As to the children, we cannot inform you of any particularly powerful awakening amongst them. Most of them, however, show evident tokens, that they are not left without the instruction of the Holy Spirit. Both in the meetings and schools they have frequently been much affected, by what they hear of the gospel of Christ, and they promise that they will only belong to Him. It is a great pity that, during the summer months, when they are absent with their parents, they too easily forget both what they have learnt and felt the power of.

Visits from the northern Esquimaux have been both frequent and numerous. We never omit proclaiming to them the word of life, and inviting them to come to Jesus, who is ready to receive and save even the worst of sinners; but our words are hitherto treated with perfect indifference by most of

of them. Lately five boats, full of heathen Esquimaux arrived, some of whom told us, that they meant to come and live here, and that there were many more in the north, who intended to come hither and be converted to Jesus. May the Lord in mercy grant, that they may be alarmed at their lost state, and see the necessity of their turning to Him in truth and sincerity, that the power of His redemption may become effective within them, without which, there is no stability and genuine change of heart to be expected.

In externals, we and our people have experienced a remarkable proof of the care of our Heavenly Father; for when last autumn no small cod could be procured, and thus the Esquimaux were deprived of an opportunity of laying in a stock of dried fish for winter-provisions, they had such a rich harvest of seals, caught both in our nets and by the Esquimaux in their kajaks, and on the thin ice, that not one of them suffered want; and our anxious fears, on account of their outward subsistence, were soon quelled.

Since the return of the ship last year, 9 adults and 5 children have been baptized; 12 persons added to the class of candidates for baptism; 3 admitted to the communion, and 2 made candidates for the same. At present we have 15 Esquimaux communicants.

The winter last year set in earlier than usual, and continued almost uniformly severe. In spring, and till the end of July, rough, cold, and unfruitful weather prevailed, insomuch that our gardens seemed to promise a very scanty supply; however, since the beginning of August, the weather has become milder, and the fruits are fast recovering.

We are very thankful that the Esquimaux hymn-book has been printed, and return to our dear Brethren of the Society our most cordial acknowledgments for all their trouble and expence, confidently hoping, that as many of the Esquimaux

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in the three settlements have already learnt to read, the use of it will be attended with much blessing, and their growth in grace be furthered thereby.

We join you in prayer, that the Lord may take the vessel under His special care and protection, and bring her safe to you: and also that it may please Him to conduct her again to us next year, secure from all danger.

Thus, dear Brethren, you have a summary view of our proceedings in the year past. Praise and adoration be unto Him, who does more abundantly for us than we are able to ask or think; for His mercies are numberless, and beyond all our powers to describe. Might He but have cause to rejoice over us, His unworthy servants, and find us always ready to glorify His name. We commend ourselves to your faithful remembrance and prayers; and remain, dear Brethren, your very affectionate Brethren and Sisters at Okkak.

TRAUGOTT MARTIN.	SAM. STURMAN.
GEO. SCHMIDTMAN.	GEO. KMOCH.
SAM. MEISNER.	HENRY SHAW.

Extract of a DIARY of the MISSION *among the* FREE NEGROES, *at* NEW BAMBEY, *in* SURINAM.

JANUARY 1st, 1809, an unusual number of heathen negroes attended the forenoon's-service, so as to fill our new church. We should feel more encouraged by this appearance of a desire to hear the gospel, if it were not their annual custom. Many come on New-Year's Day, who afterwards do not enter the church doors all the year round. To-day, however, there were a good many strangers, and Brother Maehr preached with great earnestness, declaring to them, that Jesus is come into the world to save sinners, and only

waits to be gracious also unto them. In the afternoon, Brother Lutzke addressed the children.

We supposed, that the heathen in the village would, according to custom, make it a day of riot. Early, about four o'clock, we were waked by the firing of muskets and shouting, and immediately after the morning service, the heathen began to drum and make other noises, intending to set about it in good earnest in the afternoon; but, at 3 o'clock, a report was spread that an old negroe man had just died. Thus their sport was speedily ended, each sneaking off to his own hut.

We began to-day to use the daily texts for the year 1804, not having received those of the present year.

8th. In our evening-meeting, we were particularly excited to pray for the nation, among which we are called to labour, and cried fervently to the Lord to have mercy upon them, and to bring them salvation.

We were, in the following days, occupied with our house-negroes, in our rice plantations.

Having spoken with our communicants previous to the Holy Communion, we partook of it with 17 of them, and were anew encouraged by the grace of our Saviour, made manifest on the solemn occasion.

February. In the beginning of this month we received some letters from Paramaribo, with accounts of the welfare of our Fellow-missionaries there. Brother Wied sent us also the printed references to the texts for 1809, which were most welcome to us; for, cut off as we are, from almost all correspondence with our dear Brethren in other parts of the world, we yet feel thankful that we may daily contemplate the same precious words of Scripture, and thus keep up with them that fellowship of spirit, which is an earnest of our everlasting fellowship hereafter.

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The declarations of our communicants, previous to the enjoyment of the Holy Sacrament, were such as to excite us to great thankfulness to our Saviour, that amidst all weakness and imperfection, He continues to give them a due sense of their need of Him, and a desire to live to His praise. As to others of our small congregation, especially some of the excluded, who always come to church, and call upon us, (a proof of confidence we are pleased to see and encourage), we perceive, alas, too little knowledge of themselves, as sinners that need conversion.

25th, about noon, we heard the report of a gun in the village, and the shriek of a dog. Everybody ran out to see what was the matter, when we discovered that a heathen negroe, playing with a gun, and not knowing that it was charged, fired it off, and the bullet entering the kitchen of one of our people, called Rebecca, killed a dog in it. She and her family had just left the spot, or one or more of them must have been hurt. They expressed fervent thanks to God for the preservation of their lives. How different on these occasions, do the believing negroes behave from the heathen. Their hearts are immediately touched with a sense of the power and love of their Saviour towards them, and they give Him the praise.

Throughout the whole of this month it rained almost without ceasing, and sometimes for 48 hours with great violence. The negroes, as well as we, suffer from the cold and damp weather.

March 5th, our boat set off for Paramaribo, to fetch our allotment of provisions and other necessaries. It was to have gone last month; but as some relations of the rowing negroes were ill, they would not stir, till they could see or guess the issue of their disorders. A child died, and others recovered, and they then got ready to go. These customs are very trying to a traveller, especially if straitened for time.

The preachings on Sundays were tolerably well attended during this month, and we hope and pray not without effect.

Our boat returned on the 18th, and brought us a sufficient supply. Every thing arrived safe, and we were particularly thankful that that precious article, flour, had not been damaged by the incessant rains.

We celebrated the Passion-week and Easter with our people, in daily contemplation on the sufferings and death of our Redeemer, and read the history of that most important of all seasons, in daily meetings. We were thankful that the rain did not prevent our people from attending. *Jacob* was readmitted to the Holy Communion, and *Sophia* to the congregation. No heathen negroes came to church. Our people stayed with us to the 4th of *April*, when they went to manage their Pinda grounds. Rebecca went with her numerous family to Cordo Sandu. Our negroes, and John Arabini's people, went to gather a species of large leaves to repair the roofs. We were thus left alone with old John Arabini and his wife Charlotte. Even the children were absent, being employed in the rice-grounds to drive away the black birds, which devour it.

16th. A good many people attended the forenoon's service with much devotion; after which a child was baptized, and called Anthony. We had in these days many heavy thunder-storms, and a vast quantity of rain.

23d. John Arabini told us, that the people in the Upper Country had sent a man to him, to desire that he would get us to write to Paramaribo, that the people should pray with all their might to God; for he had dreamt that the world would soon be destroyed. We desired John to send these people word, that many individuals at Paramaribo were praying people, and that by our last letters from thence we had been informed that, during the Passion-week, the number that

thronged

thronged to our church was so great, that a great many were obliged to stand without, and hear at the doors and windows. We had also lately built a new house of prayer at New Bambey, and, if they would come hither, we would pray with, and for them.

May 8th, we began our rice-harvest, when it pleased God to give us three weeks of favourable weather, in which we completed it, and brought it safe home. We have thus obtained a plentiful crop of this necessary article.

18th, we partook of the Holy Communion. Only 12 of our communicant negroes were with us, the rest being detained in their Pinda grounds. On Whitsunday several strangers were present. It was our ardent wish and prayer, that the time may soon come, when by the power of the same Spirit, which our blessed Saviour sent unto His Disciples, the preaching of the cross may be heard with the same effect as on that great day, and also the poor unbelieving heathen here be led to cry out, "What shall we do to be saved."

31st, we reaped our Indian corn. With a view to preserve it from the great ants, we had planted it among the rice in patches here and there, but those destructive animals had, after all, found their way to it, and spoiled a considerable quantity.

June 9th was a festival-day to us, when we received letters from Paramaribo, in which Brother Wied had given us extracts of letters from London, North America, the West Indies, and Germany, with Periodical Accounts, a German Text-book, Weekly Reports, English Newspapers, and other articles. We spent the whole day in reading, and felt deeply interested in everything relating to our dear Brethren in Europe and America. But we were much affected by the account of the departure of Brother Duvernoy, a most worthy and active member of the Elders Conference of the Unity.

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At the Holy Communion on the 24th, a negroe Sister was re-admitted. Adam was re-admitted to the congregation.

Towards the close of this month, Sisters Maehr and Lutzke were both attacked by severe illnesses; but by the Lord's mercy recovered, and are now pretty well restored to health.

We commend ourselves and our small, but to us very dear congregation of believing free negroes, together with the whole work of God in this country, to the prayers of all our Brethren and friends; that the Lord may continue to be with us, and bless our testimony of His love to sinners, strengthening our faith and confidence in Him, that amidst all weakness we may serve Him with joy.

JOHN MAEHR. J. D. LUTZKE.

Extract of the DIARY of the MISSION *among the* NEGROE SLAVES, *at* PARAMARIBO.

APRIL 2d, 1809, being Easter-Sunday, a large congregation attended the praying of the Easter-morning-litany at 6 o'clock, and the preaching at 9. In the afternoon was the funeral of a negroe, Margaret Quassiba. She was baptized in 1804, and became a communicant in 1805. Her natural temper was morose, and her great failing, the want of self-knowledge. She learnt at last, as a sinner, to place her whole dependance upon Jesus, and his all-sufficient sacrifice, and was humbled before him. The day previous to her decease, she declared this her trust in Him, in a very satisfactory manner to a Sister, who visited her.

After the litany on the 3d, a young negroe was baptized, and called Martin. In the evening-meeting, we offered up prayer and thanksgiving, in fellowship with our negroe congregation, praising the Lord for the blessings bestowed upon

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us in the contemplation of his sufferings, death, and resurrection, during the Passion-week and Easter; and O that we may see much fruit, and an abiding impression of the value of these precious truths among our dear people.

9th. Those persons, who during the last year have been baptized, or admitted to the Lord's Supper, had a meeting. There were 28 of the former, and 25 of the latter, and we joined them in prayer to Him, who hath called them from darkness unto light, and from the power of Satan to the living God, to preserve them faithful to the end.

14th. We received letters from England with three numbers of Periodical Accounts, and several articles for our housekeeping, by Captain Borrowdale. We were deeply affected by the account of the decease of our venerable Brother Duvernoy, member of the Elders Conference of the Unity.

The Periodical Accounts are very valuable to us, as they keep us in connexion with the history of our Missions in other parts of the world, from which, in general, we receive no intelligence by any other channel.

To-day the negroe Sister Regina Constantia departed this life, rejoicing to be released from a state of extreme pain, and translated into the presence of her Redeemer. She was baptized in 1779 by Brother Rose, and became a communicant in 1780. Her character was that of a true believer, proceeding in a steady, even course, and depending in all things upon the grace and help of our Saviour alone. In her an instance, rarely met with among negroes, was seen, how the power of the gospel can enlighten the mind to understand and acknowledge the deep depravity of human nature, by which the soul is stripped of the polluted robe of self-made righteousness, and made glad and thankful to put on Christ, and rely upon Him alone for every thing necessary for salvation, and for a godly life and conversation.

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She often deplored with many tears the evil of her own heart, and stood in need of encouragement. We found it sometimes necessary earnestly to admonish her not to give way to desponding thoughts, but to look to Jesus, the author and finisher of our faith, and to trust to His word that He would keep her by His almighty grace. This source of consolation she frequently felt to be most powerful, and was thereby preserved in the faith, though always under a sense of great unworthiness. She contemplated our Lord as suffering and dying on the cross, with great emotion, and truly believed that what He had endured was all-sufficient to redeem her from sin and death. Of this she appeared to have a most lively conviction during her last painful illness, which kept her constantly cheerful and resigned to His will. The day before her departure, she prayed fervently to the Lord, that He would soon come and take her to himself, and before her friends expected it, her prayers were answered by her being removed out of this world into the mansions of bliss.

18th. We concluded reading the Synodal diary and resolutions of 1801, and prayed the Lord to grant us to walk according to the principles and advice contained in them.

May 2d. Towards evening this colony had the satisfaction to see our new Governor-general, Charles Bentinck, Esq. arrive from England. The different boards and corporations having in the following days presented their congratulations, Brother Wied, on the 5th, delivered an address from us, requesting his Excellency to protect and favour the Missions of our church in this land, with assurances of our loyalty and gratitude for the kindness with which, hitherto, our missionary labours among the negroes and Indians had been protected by the British government. His Excellency assured Brother Wied of his favourable disposition towards us and our Missions.

7th.

7th, we had a conversation with the negroe assistants, both respecting the punctual discharge of their respective duties, and the present state of the congregation. We exhorted them not to lose courage, though some occurrences of a very painful nature had lately taken place, but to join with us in fervent prayer to our Saviour, that He would put a stop to every growing evil. A new regulation respecting the children was made, and the manner agreed upon, in which they are to be visited and instructed. Certain negroe assitants were appointed to attend to the new people, and others to the excluded, from which, by the Lord's blessing, we expect to see good fruit.

12th, we received letters from London, and likewise one from Brother Liebisch, of the Elders Conference of the Unity. We were greatly encouraged by perceiving with what affectionate interest we are remembered by all our dear Brethren in Europe, and how fervently they offer up their supplications for us before the throne of grace. But we grieved exceedingly on account of the distress experienced by many of our congregations on the Continent, in consequence of the war; and were not a little alarmed to perceive, by the English newspapers, that fresh disturbances are likely to take place in Germany. We exhorted each other to be faithful in prayer for all our suffering Brethren everywhere, yea, for all people under the scourge of this dreadful war, that the Lord would remember mercy in judgment, and soon put a stop to the shedding of human blood.

Having had occasion, for this considerable time past, to observe, that there are some people in our congregation, who are still under the yoke of sin, and fall into grievous snares, insomuch that we have been obliged to exclude many, of whom formerly we had good hopes, and dreading an increase of indifference, and the force of bad example, we convened

all our people, by a special invitation, on the 18th, when we had a crowded church. Brother Wied addressed them most seriously on the departure of many from the truth, which was manifest in their walk and conversation, and pointed out the origin of all evil to be Unbelief, and a want of that poverty of spirit, which makes us as helpless sinners keep close to Jesus, who alone is mighty to save from the power of sin and Satan. He added, that no less than twelve persons had lately forfeited their right of fellowship with the believers; and kneeling down, concluded with fervent prayer to the Lord, to have mercy upon His poor black flock, gathered by His word and Spirit in this place, to destroy every attempt of the devil to hurt and devour His sheep, and to make His power manifest in the restoration of all those who had gone astray. The congregation was deeply affected, and we found in the sequel, that the Lord had not suffered this exhortation to be given in vain, but heard our prayers for ourselves and our dear people.

22d, was the funeral of a communicant Sister, Joanna Jacoba Claringa, a Carbuga negroe. She was baptized in 1805, and admitted to the Lord's Supper in 1806. She was truly and powerfully converted to God. Her trust was not in man, but in Jesus, whom she knew by experience to be her Saviour. She disclaimed all self-righteousness, and always spoke of herself as a weak, helpless creature, saved by, and depending only on the free grace of God. About a year and a half ago, having been deprived by death of a favourite daughter, she suffered much in her mind on that account. Her distress was so great that we were apprehensive it would deprive her of her confidence and joy in the Lord, but He preserved her from despair, and she looked to Him alone for comfort. Soon after she was taken ill, and could no more attend the meetings of the congregation, which she otherwise never missed. Her desire

desire was now to depart and be with Christ, and especially, during the latter and most painful part of her illness, it was edifying to perceive with what consolation she expected the time, when she should see Him face to face, whom her soul loved, because He had shed His blood to redeem her.

25th, an excluded communicant begged to be visited on her death-bed. She could scarcely speak so as to be understood, but seemed eager to obtain comfort, through the mercy of our Saviour. Brother Wied commended her in fervent prayer to Him, who has received gifts for men, yea for the rebellious also.

26th, was the funeral of a departed communicant, Brother Alexander Bossu. When he came to see us, we had but slender hopes of his conversion. He had much to boast of, and seemed a self-conceited old heathen, proud of what he called the purity and goodness of his heart. He declared, however, that the word of God sounded *sweet* to him, and therefore thought himself a fit subject for baptism and admission to the Lord's Supper. Indeed most of the negroes on their first application to unite with us, have, in their degree, the same good opinion of themselves. The doctrine of the total depravity of the heart of man and the necessity of conversion, by the help of an Almighty Redeemer, was new and displeasing to him, and he often left us with disgust. But he could not help returning, and by the infinite patience and faithfulness of the Lord and His Spirit, his eyes were opened, and he was at length brought to acknowledge himself a miserable sinner, and to fly to the cross and death of Jesus as his only refuge. Now he began to love, as one to whom much is forgiven; he became cheerful and humble, and his walk was that of a true believer. In his old age and infirm state, his confidence was in his Saviour, with whom he longed to be.

June 8th, Brother Peterleitner, and his little daughter Jo-

anna Salome, left us for England. He wrote from Bramspoint some days after, that he and his child were well treated by the sailors, and had every comfort allowed them.

18th, the remains of the communicant negroe Sister Charlotte were interred. She was baptized and admitted to the Holy Communion in 1806. She, with three of her near relations, who long ago became members of our congregation, was descended from a royal African family. Her temper was naturally remarkably good and kind, and she possessed a very engaging address. For a considerable time, she refused to follow the good example of her relations, and showed great contempt for their change of religion, but, by the power of God, she also was convinced of her lost estate, and began to ask, What she should do to be saved. The Lord had mercy upon her; she obtained the assurance of the forgiveness of her sins and her acceptance with God, and was filled with joy and comfort in believing. All who visited her in her last illness (both whites and blacks) were edified by her conversation. When she perceived that her end approached, she exclaimed, "My Lord and my God! if my hour is come, "take me to Thyself to rest for ever at Thy feet." Every one, who knew her, respected and loved her for her uprightness of character. This was plainly shown by the interest they took in her departure, and the large company that followed her to the grave, notwithstanding the violent rain.

22d, Brother Wied having made an extract of the edifying reports lately received from Labrador, and translated it into the Negroe language, he began this evening to read it to the communicants, giving them first a description of the Esquimaux, their country, and the labours of the Brethren's Missionaries among them. We pray, that our people may be anew enlivened and benefited by such examples.

Towards the end of the month, American vessels having again

again entered our port, according to the long wished-for adjustment of differences between Great Britain and the United States, we experienced the salutary effects of it by a fall in the price of provisions, the barrel of flour, which had risen to 150 florins, falling to 50.

July 1st, we heard by letters from Bethlehem, that Brother Loesche and his wife, after a tedious passage, had at length arrived at that place from Berbice. We had often felt great concern on their account, lest they should have been taken or lost. They lately served the Mission at Hoop.

19th, the aged negroe, Brother Abraham Seeman, departed this life. He was baptized in 1784, by Brother Wagner, and in the year following became a communicant. He was an object of pity, both in a temporal and spiritual point of view. Though he never fell into any gross deviations, and it could not be denied that the grace of our Lord had touched his heart, yet he had many failings, which required much patience to bear. In his old age, he was left in extreme poverty, having no one to care for him. He, however, always expressed a firm reliance on the mercy of our Saviour, and shortly before his departure, declared his hopes, that for the sake of His bitter sufferings and death, He would receive him into His presence, and make him eternally happy.

23d, Rev. Mr. Van Esch, lately called to be the Calvinist minister here, preached his first sermon. Brother Hoch attended, and gave us an encouraging account of the clearness with which he delivered the truths of the gospel. On the 25th, he, with several friends, attended our evening-meeting. He afterwards expressed his joy to see so much attention among the negroes, and his best wishes for our prosperity.

In August, we proceeded in our usual course uninterruptedly, and our meetings were attended with the blessing of our Saviour. Among the new people who came to converse with

with us, was an old blind mulatto, who but lately found out our church, and declared his gratitude to God, for having directed him to a place where he heard what he had so often longed for, even the words of eternal life.

September 15th, 21 new people came to speak with us. A mulatto girl with her mother, who have but lately attended our worship, belonging to a considerable family here, but much persecuted by their relations on account of their sentiments, showed that, by the grace of God, they are enabled to bear it, and stand firm to their convictions.

21st, The Lord was pleased to grant to a worthy mulatto communicant of our congregation a release from a most painful state of illness. She was baptized and admitted to the Holy Communion in 1798. Naturally she was of a melancholy disposition, and met with much adversity, which, for a season, seemed to deprive her of the full effect of faith in God her Saviour, and she could not raise herself up to look to Him for help. Her last illness was of a lingering, consumptive nature. Her only daughter forsook her in this distress, but now it appeared that, amidst all weakness, her heart cleaved to the Lord, and made him her only refuge.

When in this month we spoke with our negroe communicants, we perceived more life in their souls, and that most of them live in peace and harmony with each other as faithful Christians.

We commend ourselves, dear Brethren, to your kind remembrance and prayers, both for ourselves, and our dear negroe congregation.

HANS WIED.
T. LANGBALLE.
J. G. BUECHNER.
C. F. SCHROETER.
J. S. BORK.
C. F. SCHWARZ.
S. HOCH.

Extracts

Extracts of LETTERS from Brother J. A. KUESTER.

"*Gnadenthal, Cape of Good Hope, Oct.* 13, 1809.

"YOUR letters, and the Periodical Accounts lately received, are a true feast to us, especially since we are in a great degree deprived of all other sources of intelligence from our congregations and Missions. They are also read by many of our visiting friends with great pleasure and edification.

"Among our Hottentots prevails at present a malignant fever. Nothing has been of more service than the medicine so kindly sent us by our worthy friend Mr. Hurlock, particularly the antimonial fever powders. The work of the Lord here is on the increase. Seven Caffre families have lately come to live here, and one of the Tambukky nation, who are eager to hear the word of God, and give good hopes, that they will become heirs of life eternal. How would you rejoice to see and hear the many proofs we have, that the Lord is with us, and blesses us and our people abundantly."

"*Dated Cape-town, Dec. 9th.*

"SATURDAY, the 2d, Brother Kuehnel and myself, with our wives, set out from Gnadenthal, to pay a visit to our dear fellow-labourers at Gruenekloof, and found them well in health. But most of all we rejoiced at the state of the Mission. The Hottentots" (of whom 14 were baptized, 5 of them candidates for the Holy Communion, and 11 candidates for baptism, according to a letter from Brother Kohrhammer of October 16th, 1809), "are remarkably attentive, seeking to know the Lord, and to obtain forgiveness of their sins and acceptance

acceptance with him, when they leave this world. This, I assure you, we saw them more particularly anxious about, with many tears expressing their sense of its importance, in the week past. For, conceive our surprize, when on Monday, the 4th, after 10 o'clock at night, we were all suddenly roused from sleep by a terrible earthquake. At Gruenekloof there were 13 separate shocks, of which the first, second, and eleventh were very violent, and lasted a long while. We could not know, what it might please the Lord to do with us on this occasion, but we were supported by His grace, and quietly resigned to His holy will.

"On the 5th, we left Gruenekloof for Capetown. On the road we saw many singular appearances, occasioned by the earthquake. In some places there were chasms in the ground, into which we could put our hands. In others, fountains had burst forth, where formerly no water had been found. These had thrown up a quantity of white sand.

"At Capetown, they had only 5 shocks, but they were the more terrible. We found everybody in great consternation and dread. Many walls of houses are cracked, and in one of the vaults of the castle, where the wall is six feet thick, there is a large rent made. No one remained in the house, but the people ran about, seeking protection and comfort from each other. Most of them put up tents in the open places. We have not heard, how they have fared on the other side of the mountains, and at Gnadenthal, but the earthquake extended beyond them. Last night, there were three more shocks, not so violent, and without doing any damage; but every one is in the utmost dread of a repetition of them. We shall return to Gnadenthal this afternoon."

J. A. Kuester.

EXTRACT FROM THE JOURNAL

OF

Brother CHARLES VON FORESTIER, describing his Journey from BETHLEHEM *to* GNADENHUETTEN, BERSABA, GOSHEN, PETTQUOTTING, & FAIRFIELD, *in Company of Brother JOHN GEBHARD CUNOW; from the 8th of June, to the 1st of August,* 1807.

HAVING been commissioned to visit the three missionary settlements of the Brethren among the North American Indians, the General Conference at Bethlehem proposed, that one of their number should accompany me, with a view to become well acquainted with the whole present situation of the Brethren's Missions in this country. Brother John Gebhard Cunow was appointed accordingly, and being commended to the grace and protection of our Lord in prayer, previous to our departure, we set off from Bethlehem on the 8th of June, at four o'clock in the morning; but fearing to miss the stage, passing through Lancaster from Philadelphia to Pittsburg, (the stage strait from hence to Lancaster being a slow moving vehicle) we were obliged to take the circuitous route by Philadelphia. We left the latter place with the mail on the 9th, and reached Pittsburg on the 15th, being a journey of 360 English miles, in seven days. During the latter part of the journey, lying across the Alleghany mountains, we moved on heavily, and on the 14th were overset, but experienced the preservation of God by receiving no harm. During our stay at Pittsburg, Mr. S. a merchant, and friend of Brother Cunow, shewed us much kindness. A lawyer also, who has two daughters in the boarding-school at Bethlehem, came to see us, and expressed the most lively gratitude for

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the good education they received. He made us spend an evening with his family, by whom we were received with great kindness. Among other friends, who called upon us, was a son of the well-known Mr. Kapp. This man is the leader of a religious party; and about four years ago, brought upwards of an hundred persons of both sexes from Würtemberg to America, where he bought a large quantity of land, about five miles from Pittsburg, and formed a pleasant settlement on it. It is said, that many clever workmen are among these people, who maintain a very good character throughout the surrounding country. Their rules and mode of life is said to be very strict. They have all things in common, but some who have left their society, are now uneasy, and complaining of their property being left behind; the natural inconvenience of such an arrangement. Mr. Kapp appeared to us to be about thirty years old, an enlightened, pious, and sensible man, well versed in the scriptures.

We were delighted with the situation of Pittsburg, on the conflux of the rivers Alleghany and Monongohelly, and surrounded with pleasant hills. The union of these two rivers forms the Ohio, which is navigable for large vessels, and will render Pittsburg in time a flourishing trading town.

19th. We proceeded with the stage fifteen miles, to Charlestown, where we hoped to meet horses, to be sent by Brother Heckenwaelder, according to letters forwarded to him a month ago. Herein however we were disappointed, the post having been delayed by inundations, and found it very difficult to procure three horses for ourselves and our guide. A german merchant, Mr. Fetter, at length succeeded in obtaining two on hire, and generously lent us his own for 53 miles, as far as Gnadenhuetten. Here the wilderness commences. We found however a tolerable night's lodging about 23 miles from Charlestown.

20th.

20th. Our host showed us a path, leading for 25 miles through an uninhabited wood, by which we might reach a water-mill, about 5 miles from Gnadenhuetten, but he warned us never to quit the path, and to take good notice of the marks made upon the trees, some of which showed the miles. We proceeded therefore with great caution, but after all, lost our way, during the last three miles. By and by we got to a broad ditch, which being deeper than expected, Brother Cunow and his horse got into great danger. Our horses being exceedingly tired, we were obliged to stop and feed them; and proceeding afterwards in great uncertainty as to the track, we feared we should be obliged to spend the night in the wood, when all at once, to our inexpressible relief, we heard the noise of the mill, quite close to us; we called for help, and the good people soon appeared with a boat, pointed out a fordable place, and brought us to Mr. Uhrich, the miller's house. He had been formerly a farmer, and member of our congregation at Litiz, and we were sorry not to find him and his wife at home.

We were however received by the family with great hospitality, and refreshments were soon provided. On the road towards Gnadenhuetten we met the miller, who was quite overjoyed so unexpectedly to see Brother Cunow. On reaching the plantations of our German Brethren at Gnadenhuetten, we were struck with their pleasant appearance, and surprised Brother Heckenwaelder and his family at their evening meal. He was not a little astonished at our unexpected arrival, gave us a most cordial welcome, and both he and his two daughters did all in their power to entertain us most hospitably.

On the following morning, Brother Miller arrived from Bersaba to bid us welcome.

We spent the 23d at Bersaba, which lies on the opposite

 bank

bank of the Muskingum, in a pleasant country. The houses of the Brethren and Sisters are situated in their plantations, which are surrounded with groves, and consequently at a distance from each other, yet so as that each is in view of his neighbour. In the middle of the settlement, stands the school-house and chapel, and the dwelling of Brother Mueller. We visited the eleven families of which the congregation consists, in their houses, and were pleased to find them contented and happy. They all speak English, and a few understand German. Most of them came hither with empty hands, and had a hard time of it in the beginning. But they have been uncommonly industrious, and God blessed their labour. They were just now in prospect of a very rich harvest of wheat.

Our first conference was with the Committee, after which we spoke with the fathers and mothers of families.

Our visit to Bersaba was very satisfactory, and encouraged us to hope, that here the Lord will establish a living congregation. Two families are expected soon to increase their number.

At Gnadenhuetten the prospect is not so cheering. In the settlement itself, besides Brother Heckenwaelder and his family, and Brother Peter, who has the care of the shop, the Brethren and Sisters Demuth and Wunsch are the only inhabitants. The minister's house adjoining the school-house is uninhabited, and the mill going to decay, no miller having yet been found to occupy it.

24th. We were visited by a good many German Brethren and Sisters, who have moved into the neighbourhood of Gnadenhuetten, from some of our country congregations in Pennsylvania. They most earnestly entreated us to procure for them a brother who might be their minister, and instruct their children, whose education was much neglected. They offered to make sufficient provision for him, each cheerfully contributing

contributing his quota, but said they could not pay for his journey. We promised to do our best to help them; and before we left the settlement made an arrangement, by which Brother Mueller will in future go every fortnight to preach at Gnadenhuetten, and administer the Holy Communion once a month; those of them who are not yet communicants, will be admitted after the usual manner in the Brethren's church. We were edified by our conversation with these people, especially with two Swiss Brethren.

26th. We proceeded on our journey, Brother Heckenwaelder accompanying us to *Goshen*, a journey of 7 miles, through a pleasant wood. We passed by the land purchased by the general Committee for the management of our Missions for the use of the Indians, and arrived at ten in the forenoon at *Goshen*, where we had the great pleasure to see and embrace that dear servant of Christ, David Zeisberger. I had written to him immediately on our arrival at Gnadenhuetten, to apprize him of our approach. I was deeply affected at the sight of this venerable old man, whom I found in a mean-looking cottage, weak in body, but alive and cheerful in mind. He has a serious and yet animated look, and his countenance is full of benignity. But his body is almost worn to a skeleton. He was clad in a clean jacket and trowsers made of striped cotton. His reception of us was most cordial, his words were few, but the tears in his eyes, and the pressure of his hand, were expressive of heart-felt joy. At dinner he hardly eat a mouthful, and his wife said she could not conceive how life could be thus supported. She herself is but poorly in health, and wished that her husband would resolve to remove to Bethlehem to rest.

Brother Benjamin Mortimer and his wife are well in health, and active in their calling. They care most affectionately for their venerable parents, as they consider Brother and Sister Zeisberger,

Zeisberger, and live and labour with them in true brotherly love.

We were likewise welcomed in the kindest manner by the old Indian Chief, Brother Bill Henry, and his three sons. They, with their wives and children, a few widows and a man, who had not yet obtained admission to the congregation, in all 11 adults and 9 children, are, alas, the only native Indians residing at *Goshen*. We were quartered in the hut formerly occupied by Brother Hagen, and though our beds were hard, and the horses belonging to the Indians all night playing or fighting before our door and windows, we got some comfortable sleep.

In the morning we were informed, that Brother Zeisberger had had a bad night, and was very weak. However, after breakfast, we found him in pretty good spirits, and he begged that we might all meet in conference, at which he assisted with much animation. After it was over, he stretched himself again upon his hard wooden platform, having taken only a little broth.

Our consultations related chiefly to the present state of the Indian Mission, in the three settlements at *Goshen*, *Pettquotting* and *Fairfield*, and we were surprised at the knowledge our venerable Brother possessed of all circumstances in the two latter places. He observed, that the present unpromising state of the Indian Mission greatly oppressed his mind, and that he was truly grieved, that his bodily strength would not permit him to break up with the Indian congregation, quit the neighbourhood of the white people, and search out a place to the westward, which might be suitable for the establishment of a Christian Indian Town. He added, that such an emigration, would indeed be attended with great inconvenience and hardship, and feared that the Missionaries of the present day were not equal to it. But he declared that it would be,

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as formerly, the only means of saving the Indian congregation from total ruin. We inquired whether he had considered about any place fit for a new settlement? but on his mentioning one, it appeared to us to be too near, and his knowledge of its suitableness was but scanty. He therefore wished, that a reconnoitring journey might be undertaken, with a view to find a proper situation. Three settlements, he agreed, were too many, but expressed satisfaction at the removal of part of the *Fairfield* congregation to *Pettquotting*, by which that spirit of insubordination which had alas crept in, had been by the grace of God, counteracted, and the Indian Brethren more united in love, insomuch that he hoped a re-union of the two branches of that congregation would be attended with good effects. But he was for retaining *Goshen*, partly as a convenient station for communication between the Missionaries and the settlements in Pennsylvania &c. and partly because Bill Henry and his family would certainly not wish to leave this country. Herein however, as it afterwards appeared, he was mistaken.

When I spoke with him of returning to Bethlehem, where comforts more suitable to his very advanced stage of life than could possibly be procured at *Goshen* would be most cheerfully provided for him, he declared, that he could not resolve to forsake his dear Indian Brethren, while it pleased the Lord to leave him here on earth; but that he hoped soon to depart and be at rest, and rejoiced that he should find so many of his beloved Indians gathered around the throne of the Lamb. There, indeed, it would be perceived, that the labours of the Brethren among them had not been in vain, but that our Saviour had made their weak endeavours the means of gathering together from amongst these tribes, a host of redeemed souls.

On the day previous to our departure, Brother Zeisberger was

was remarkably cheerful, and well in health. He appointed a love-feast with the Indian congregation, at which they partook of bread made of Indian corn, and a species of herb-tea of singular, and to us, unpleasant flavour. He interpreted all I said to the Indians, and they requested me to send their salutations both to the Brethren and Sisters at Bethlehem, and to all our congregations and friends beyond the great ocean; and to thank them that they had sent a brother to visit them. At the conclusion of our meeting, we sang together a hymn in German, which they listened to with much attention and devotion.

Yesterday Brother Cunow had delivered a discourse in English, the eldest son of Bill Henry being interpreter.

At a conversation we had with Bill Henry and his sons, Brother Zeisberger being interpreter, we gave them an opportunity of declaring their sentiments, both respecting the gracious leading of the Lord and their Faith in God, and their present dispositions as to their abode at *Goshen*. The father delivered a full and decided testimony of all the mercies which the Lord his Saviour had bestowed upon him during his life, while the tears rolled down his aged cheeks. He confessed his failings and short-coming, but declared that his most fervent desire was, and should remain, to be faithfully devoted to Jesus, and no more, while he lived, to grieve or depart from Him. But as to outward circumstances, he declined giving his opinion. The eldest son chose to remain quite silent. But the two youngest were the more free in declaring their sentiments. They acknowledged, that as to their hearts, they were not in a happy state. The reason of this, they observed, was, that they did not look to Jesus, and keep communion with him; but they were also dissatisfied with their situation here. The white people had ruined their hunting in the neighbourhood of *Goshen;* but what grieved them more, was this, that

that there were so few Christian Indians living at *Goshen*, that they could not constitute a proper congregation, and were despised by the heathen Indians on that account. Their wives' relations therefore, who resided at *Pettquotting*, demanded that they should move thither, which they should be disposed to do, but were waiting to see whether that congregation would go, for they themselves could not stay at Pettquotting. These declarations distressed Brother Zeisberger exceedingly, his night's rest was thereby disturbed, and in the morning he felt much enfeebled. We were grieved to leave him in that state, and at parting were all very deeply affected. Our comfort was, that we should ere long meet again in the presence of our Saviour, where all tears will be wiped off from all faces.

Bill Henry's second son, Charles, who speaks English, was willing to accompany us to Pettquotting. Each was mounted on a good Indian horse, and our guide led another, laden with a small tent, lent us by Brother Zeisberger, and with provisions and implements for cooking. The water in the Muskingum was so high, that we were obliged to cross it in a boat, and make our horses swim over.

At Goshen we had made acquaintance with a Mr. K. proprietor of new Philadelphia, whose request to have a minister of the Brethren's Church residing on his estate could not, for the present, be granted; but who invited us to take our breakfast with him in passing. His new settlement is three miles from Goshen, in a pleasant country, and he showed us the spot he has destined for the erection of a Chapel and minister's house, whenever the Brethren can afford to assist him. He and his son accompanied us about 10 miles, and brought us through many deep brooks, through some of which our small horses could hardly get without swimming. Brother Heckenwaelder had accompanied us a considerable way, and we now took an affectionate leave of him.

During the first night we slept in the wood; the musquitoes were so troublesome, and our bed so hard, that we were glad to set out again very early. We had to pass a bog, in which Brother Cunow's horse fell into a deep hole, and in his struggles to get out, rolled twice upon his rider; but by the mercy of God, he received no farther harm, than that of being soaking wet and covered with mud. During the following two nights and days we travelled in the woods, we fared better, notwithstanding the dreadful roads, which indeed are nothing but Indian paths through thick woods, over meadows and bogs, intersected with brooks, which we had to ford, the water sometimes reaching up to our knees, steep hills and precipitous places, and a vast number of large rough trees fallen across the way. Yet we finished our journey of 100 miles in four days, so as to surprise the Brethren Denke and Haven at Pettquotting, at their work in the field, some time before sunset. Brother Denke brought us into his cottage, and exerted himself to the utmost to contrive accommodations for us within its narrow limits.

At a meeting of the Indian congregation, which consists at present of 59 members, I saluted them from our congregations both in Pennsylvania and in Europe, assuring them of the share all the Brethren and Sisters, and the Elders Conference of the Unity, take in their spiritual and temporal welfare. Brother Cunow delivered a discourse, and in the following days we heard Brother Haven preach in English, and Brother Denke in the Delaware language. Both of them spoke with great fluency, and we were much edified both by the attention, and the sweet and lively singing of the congregation.

Brother Denke has an extraordinary gift in learning languages with great facility, and is said to speak the Delaware better than any of our Missionaries ever did before. We also thanked the Lord for the willingness he has granted to this

Brother

Brother, to serve the Indian congregation with all the energies of his mind and body, a service here connected with much labour and difficulty. Brother Haven likewise, is devoted to the work of the Lord.

The day after our arrival at Pettquotting, Brother Denke heard that our guide, Charles, had brought a letter from Goshen, to the Indians in this place, which occasioned a consultation among all the fathers of families. The letter was signed by Bill Henry and his sons. They mention that they had conferred with us about their removal, and exhort the inhabitants of this place to do the same. Accordingly in the afternoon a deputation of Indian Brethren called upon us, and having first thanked us, for undertaking so long a journey to visit them, dwelt upon the necessity of their leaving Pettquotting, especially as Government had sold this land to the white people, and they were in danger of being driven away at a short warning. Besides this, the neighbourhood of the Monsytowns was very pernicious to the morals of their young people. The day following, we delivered to them our answer, that having heard their sentiments, and those of the Indians at Goshen, we must now also hear the thoughts of the Fairfield congregation; after which, on our return to Bethlehem, we should consult our Brethren, and be able to form some judgment what advice to send them through their teachers. We reminded them, that in a well-ordered congregation, it was but right that they should follow the good advice of those whom the Lord had appointed to serve them. They received our answer very kindly, and only added, that the situation of Fairfield was as dangerous to the Brethren and Sisters, and young people, in a moral point of view, as of Pettquotting; but having fine gardens and fields to leave, perhaps some of them might love these better than their souls, which would be very wrong, for the land could not benefit their souls.

Every forenoon we met in conference, at which the Missionaries Denke and Haven, informed us of every circumstance relating to the Mission. We endeavoured to assist them by our advice, and prayed fervently to the Lord to counsel and comfort them under every difficulty. Having heard that the traders, living about five miles from hence, had sent all their boats to Detroit, we were obliged to submit to the necessity of travelling on by land. Not one of the Pettquotting Indians venturing to lend his horse for such a journey, we had no other means of proceeding, but by prevailing on our former faithful guide, Charles, whose horses had rested well, to put us forward two days journey to the Miami river.

Having visited all our Indian Brethren and Sisters in their houses, and taken an affectionate leave of them and the Missionaries Denke and Haven, commending them to the grace and help of our merciful Saviour, we set off on the 6th of July early. The morning was fine, and a large party of Indian Brethren accompanied us on horseback a considerable way. In the evening we reached Sandusky, 36 miles from Pettquotting. Here there are about 20 houses and plantations, situated on both sides of the river. The house appointed for our lodging, was on the opposite side, and we were brought over in a small boat, our horses swimming across. We were kindly received, and the landlady arriving shortly after our arrival, prepared tea for us, when we were joined by two gentlemen, one a Presbyterian Missionary, who is said to labour with success among one of the neigbouring tribes. He was much pleased to see us, and related, that during the revolutionary war, he had been taken ill at Bethlehem, and experienced much kindness from the Brethren during his stay. Hearing that we wished to reach the Miami the next day, a journey of 40 miles, he expressed his fears, that it would not be well practicable, on account of the badness of the roads; but

advised us to do our utmost to perform the journey on a stretch, as we should not find a dry place in the woods to sleep in, and be devoured by musquitoes. The landlady advised to rise very early, and try to reach an old forsaken Sugar hut, about four miles from the Miami, where we might spend the night. We were so anxious to follow her advice, that though she gave us very good beds, we had little rest, being afraid of delaying our departure by over-sleeping ourselves.

As soon as the day began to dawn, we breakfasted with our worthy hostess, who insisted upon our paying nothing, and set off, when we soon found the roads worse than can possibly be described. The horses were almost always wading through water, and for miles, one fallen tree after the other lay across our path. At 10 o'clock we were obliged to halt, to give our horses food and rest; after which we got on but lamely, till four in the afternoon, when we had to do the same, after which they could hardly creep along. We were already afraid of being compelled to remain in the wood, when at once, we espied the old Sugar hut, took courage, and reached the banks of the Miami. Having crossed the river, we found good lodgings with a Frenchman, and heard that a large boat would set out the next day for Sandwich. The owner, a civil obliging man, who spoke French, offered to take us with him without pay. Of this we thankfully accepted, and having rewarded our trusty guide Charles, over and above the agreement made with him, he left us with expressions of great gratitude, and of his sincere good wishes and prayers that the Lord would bring us safe to our journey's end.

In the morning we went on board the boat, in which the owner Mr. Grant, had made every thing as convenient for us as possible. He seemed to be an expert Captain, and we had a delightful passage across the western part of the the lake

lake Erie. The heat was however rather troublesome, and there being but little wind, the people were obliged to use their oars. In the afternoon several thunder-storms arose, and the wind changed fair. The night however set in very dark, and the Captain resolved to land. But finding no firewood in the grassy plain, and the musquitoes leaving us no rest, we set off again. A heavy thunder-storm was approaching, and we were under some apprehensions, till about midnight, we reached the little town of Malden, where we had hardly entered the Inn, but it began to rain most violently.

In the morning, having procured a small waggon with one horse, we reached Sandwich, and there found great difficulty to get saddle horses, for which we had to pay an enormous price. The dearness of every thing here, convinced us soon, that we were in Canada. Thirteen dollars were asked for our three horses per day. Our guide however, a young giddy Frenchman, assured us, that he would bring us 50 miles the first day, to the house of a friend of the Brethren, a Mr. Dolson, only 24 miles from Fairfield.

In the morning we set out, and our guide first assuring us that we might depend upon the safety of our cattle, started at a full trot, when suddenly Brother Cunow's horse fell, and it was alone to the mercy of God, that he owed his escaping unhurt. Though we now went on more cautiously, we reached Mr. Dolson's house in good time, and were hospitably entertained by him.

July 11th, we reached Fairfield about two o'clock, Mr. D. having lent us his own horses, and again surprised Brother Schnall and his wife, and the Brethren Michael Jung and Hagen, by our unexpected arrival.

The Indian Brethren and Sisters immediately came to bid us welcome. The whole congregation here consists of 116 persons. In the aged Indian Brother Jacob we found, to our great

great joy, a truly pious, sensible, and well informed man, who is a great support to Brother Schnall. We cannot say much in favour of the manner in which the people, particularly the youth, conduct themselves during divine service. They do not seem to pay much attention, and their singing is uncouth.

Brother Schnall would not advise us to visit the old forsaken dwelling of Bother Denke in the Chippeway Country, 10 miles from hence, it having been siezed by a Chippeway, who is said to be a violent and jealous character, and will not part with his siezure. He also informed us, that the Chippeways show no disposition to receive the gospel.

A baptized Chippeway youth living at Fairfield, distinguishes himself considerably from the Delawares, by the features of his face. His relations once fetched him home by force, and treated him very ill, but his answer was: "You may beat me as much as you please, but I shall always return to the Brethren at Fairfield." On this, they let him alone.

We spent our time here, in making ourselves acquainted with the whole internal and external state of the Mission. We found, that the state of the congregation was no more so unpleasant as before the removal of the colony to Pettquotting, but that yet many very difficult circumstances occur. The Indians at Fairfield are much better off in externals, than at the two other missionary stations, having good gardens and fields, from which they reap good crops of Indian corn and wheat; but the neighbourhood of the white people threatens the ruin of the congregation. These people are continually trying every means to seduce the poor thoughtless Indians to drunkenness, that they may get the advantage of them in trade; and the evil is now aggravated, as Government have planned a high road through the settlement, by which the influx of white people will be increased. Again, the Indians will not send their children to school, unless they are taught English;

English; and the Missionaries object to teach them their language, because they would then hear and understand all the profane and filthy conversation of the rum-traders. When we spoke with the Indian assistants on this subject, in presence of the Missionaries Schnall and Hagen, old Jacob said, that the congregation was unanimously of opinion, that it was not proper that the Indian children should receive instructions from the Missionaries in the Indian language, which they they themselves spoke but imperfectly, but they might learn it best from their parents. Brother Schnall having quoted the above-mentioned reason for refusing to teach English, the assistants observed, that if the parents' hearts were right with God, they would know how to watch over their children's education and morals. But if that was not the case, the children would be neglected, and learn a great many bad things from the white people, without just understanding their language. If they learnt English, they would be able to read the word of God, which was the greatest blessing that could be conferred upon them. It was at length agreed, that English should be taught at the school, but that the children should also be instructed to sing hymns in the Indian language, that they might join in the singing of the congregation. We now commissioned the assistants to convene all the fathers of families, and make inquiry whether they were satisfied to remain resident in this place, or whether, in case the Missionaries and the Brethren at Bethlehem should advise their removal, they would agree to it. They answered, that as to externals, this place was a good one, but that the vicinity of the white people, rendered it indeed a very dangerous one to the morals of their youth. Therefore they would follow the advice of their teachers, and search out a more suitable place for a Christian settlement. But having contracted debts with the white people, they must have time allowed them, to pay them

them off honestly. They added, that when a place was found, some of them must first move thither and plant Indian corn, that they and their families might immediately be provided with food on their arrival. Jacob said, that he had often considered the danger of the Indian congregation remaining at Fairfield, and had told Brother Denke, that he was willing to undertake a reconnoitering journey, to the westward, to seek a convenient spot for a new settlement; and, if we gave him commission, would set out immediately, and on his return, report to the Brethren Zeisberger and Denke, the discoveries he might make. We fully approved of his proposal, the more so, as Brother Zeisberger had described him to us, as an Indian upon whose faithfulness one might depend. We therefore commissioned him to undertake the journey, and commended him in prayer to the guidance, grace, and protection of the Lord.

On the day previous to our departure, Brother Cunow delivered a discourse to the congregation, Tobias being interpreter. It was heard with great attention, not only by the Indians, but by several white people who happened to be in the place, to survey and measure the land, with a view to making a high road. In the evening, we had a farewell-meeting with our dear Brethren, commended each other, and the work committed to us, in prayer to the Lord; and covenanted anew, willingly to devote soul and body to Him, and to serve Him with gladness, by His enabling grace.

We left Fairfield on the 15th of July, being fully convinced, that especially after the completion of the high road, it will no longer be a suitable place for a settlement of Christian Indians.

We hired horses for the first six days journey, which brought us into the neighbourhood of the celebrated falls of Niagara. We met with no obstruction, only that it rained excessively

for one whole day, and by being obliged to remain in wet cloaths all night, I got a severe attack of the rheumatism, which made us glad to avail ourselves of a waggon going our way, which conveyed us 103 miles forward to Cananclogue, from whence we travelled in the stage.

The astonishing falls of Niagara, which we had an opportunity of seeing in passing, fill the mind with awe and reverence for the almighty power and majesty of the great Creator of all things, and we stood lost in silent admiration of His greatness, while we contemplated the surprising phenomenon. The noise made by this immense body of water, precipitating itself from rocks of 175 feet in height, is said to be heard in a calm night, at a distance of 15 English miles. The spray occasions a number of rainbows, formed by the reflection of the sun, and at the bottom of the fall, the swelling and contending waves, resemble the most furious surf made by the green ocean during a storm.

From Cananclogue we passed through a beautiful country, in the state of New-York, and the pleasantly situated towns of Geneva, Utica, Albany, and New-York, which is the circuitous route made by the post waggon.

August 1st, in the evening, we reached Bethlehem,* praising the Lord for the many mercies conferred upon us during our journey of eight weeks. May He lay His blessings upon our poor endeavours to serve and glorify His name.

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* Route of the travelling Brethren, showing the number of miles.—From Bethlehem to Philadelphia, 51 English miles; thence to Pittsburg, 360; to Charlestown, 50; to Cadix, 23; to Gnadenhuetten, 30; to Goshen, 7; to Petrquotting, 100; to Sandusky, 36; to the Miami, 40; to Malden, 57; to Sandwich, 15; to Mr. Dolson's, 50; to Fairfield, 24; to Chippeway, near the falls of Niagara, 188; to Cananclogue, 193; to Utica, 112; to Albany, 96; to New York, 150; to Bethlehem, 100. In all 1692 miles.

Continuation

Continuation of the Diary of the Brethren's Mission at GNADENTHALL, *Cape of Good Hope*, 1808.

NOVEMBER, 3d. The communicants met in separate companies, (or classes), to converse with each other concerning the state of their souls. A spirit of joy and cordiality prevailed among them. A few of their observations deserve notice. One of the men said: "I rejoice that we "again meet in this manner, and thank the Lord for it; for "we are apt to have wrong thoughts of each other, but at "such opportunities, we feel, that, after all, we can love each "other as brethren; for we are all poor worthless creatures, "living only by grace." Another remarked, that he had lately thought much about former times. "I lived here at "Baviaanskloof, and felt in the beginning very little disposed "to listen to the Gospel. Yet my mind was troubled. "Once one of the Missionaries addressed me, how is it with "*you* my friend? I made answer, oh, very well! and thought "within myself: you shall know nothing about *me*. Some "time after I went to church. I heard and listened. I "thought, and thought again, How is it possible, that my "teacher should know that I have told him an untruth. I "now could wait no longer, but went and spoke with him. "Though I feared that he would scold me, I found the re-"verse. He spoke so kindly and compassionately to me, "that I could have sunk into the earth for shame. The Lord "had mercy upon me, and now I am, though in myself un-"worthy, a communicant. Ah! when I review my past life, "I stand astonished at the patience my God and Saviour has "exercised towards me. Once I was rich in cattle, and now "I am poor and old, but I have found a treasure greater than "any thing in this world." Another said: "I have often

" thought, how is it possible, that my teachers should know
" and so accurately describe the state of my heart; surely the
" Holy Spirit and the word of God tells it them. Therefore
" I will always deal openly and honestly with them."

In the class of the communicant Sisters, some related with much freedom and humility, by what means the Lord had sought and found them. One of the oldest among them, after long silence, said: " But, my dear Sisters, you have all
" found our Saviour much earlier than I did: for I expected
" that the *Teachers* should impart grace to me, and yet I
" would never tell them honestly, what a wicked heart I had.
" I ran every day to their house and tormented them with
" intreaties to become a candidate for baptism, but they
" seemed not to mind it. At last, when Sisters came hither
" from Europe, I thought, now I shall obtain it, and will
" go twice a day to the Sisters. I did so; but one morning
" very early, arriving at the door, just as a Sister was coming
" out, she asked what I wanted? I repeated my request; her
" answer was: I cannot change your heart. You do not
" seek a Saviour; but only an advance in privileges. I
" pretended to thank her, but was very angry, and snarled
" at every body I saw that day. At last my daughter-in-law
" advised me to go and speak with Anna Mary," (a truly pious Hottentot, much esteemed in the settlement,) " and
" to ask her advice. I thought: What! am I to go and
" speak to one so much younger than myself? What! ask a
" Hottentot about the way of Salvation? No, indeed, I am
" as wise as she. However, I remained what I was, till I
" became willing to cry to the Lord Jesus for mercy, and I
" soon found Him to be a Saviour in truth. This is the work
" of the Spirit of God." Another said: " In the beginning
" I always took care to keep out of the Missionaries' way.
" But once I saw one of them coming, and could not avoid

" meeting

" meeting him. As I feared that he might speak to me, I " thought I would begin first, and said: When the child I am " now carrying on my back is grown up, I will also come " to you and learn. But I knew, that I was guilty of a lie " in my heart. Some time after, the Missionaries gave notice, " that there would be a baptism, and invited all the inhabi- " tants to attend. I went to see, but not to hear. But the " Lord's time was come, and His Spirit spoke to my soul. " On New Year's eve it was the same, and when I left the " church, I was so overpowered, that I thought the ground " shook under me. One after the other believed, and I also " became one of these given to Jesus, as a reward for His " sufferings and death."

" I shall never forget," added another, " what I felt, " when I was admitted a spectator at the Holy Communion. " It was as if I had seen angels descending from Heaven. " Oh! how grieved did I feel, that I had spent so much time " in sin. I could have sunk into the earth for shame."

Others spoke with much emotion of the love of Jesus, and with what earnestness they desired at all times to feel it, and to burn with love towards Him in their hearts.

4th. We heard with great concern, that the slaves in the district of Hottentot's Holland, particularly in the Tiger and Cow mountains, to the number of about 300, were in open rebellion, and had risen in one night with a determination to fire the Capetown, murder all the white men, and carry off the women into slavery. They had actually taken and bound several of their masters, carried off waggons, horses, and arms, and plundered every thing they thought useful to them. Government being soon apprized of this outrage, took the most effective measures to counteract it, and in a short time, about half the rebels were brought in prisoners. The rest fled with the waggons and horses, but being pursued

sued by the dragoons, were also overtaken, and most of them seized and brought to Capetown. This was all we could learn for the present.

9th. Brother Marsveld having spoken with all the candidates for baptism, he made a pleasing report to the Mission's Conference.

Moses Kukson said: " My name is Moses, but I will be " called so no longer, for as Moses, I have lived in sin and " wickedness. I wish to have a new name, and as a new " creature to live to our Saviour alone. I call upon him, " and intreat him to save me, and I believe He will " do it."

Another expressed himself thus: " I am a poor wretched " creature, in soul and body. I have epileptic fits, and " when I recover from them, I sit still and stupid, and can- " not think at all. After I regain my recollection, I grow " peevish, but by and by begin to turn for mercy to our Sa- " viour. My illness prevents my asking the favour to be " baptized, but I long to be washed from all my sins in the " blood of Jesus."

Hannah Klaas: " I am the worst woman in Gnadenthal. " What I know to be God's will, I resist; but I am weary " of such a life. Lately I have been convinced, that the bad " weeds must be rooted out of my heart. The ground must " be well cleared, before any good fruit can grow, and this, " God my Saviour alone can do."

A great girl, who was baptized here as an infant, but is not yet received into the congregation, said: " I sometimes " am so troubled in my heart, that I run out into the gar- " den or the thicket to give vent to my tears. I then feel " somewhat relieved, but I cannot speak; I can only cry, " Lord Jesus! have mercy upon me, a sinner; do not suffer " me to stray into the world."

In

In general, the humble and broken-hearted expressions of many of them gave us the best hopes, that the Lord's work in their souls will come to perfection. On the 20th, nineteen adults were admitted among the candidates for baptism.

14th. The Hottentot witch, Magerman, mentioned in our diary of July, having returned from the low country, we sent for her and her interpreter, and questioned her as to the wicked practices she had been guilty of, and how she had dared to commit such abominations in this place. She first sought to defend herself with lies, but soon got entangled, and stood convicted, upon which she said to her interpreter; "Open "the door, and let me get out of this place, for I have lost "all my words." Finding that she was quite hardened and impenitent, we expressed our sorrow at her conduct, and forbid her staying any longer at Gnadenthal.

19th, was made a day of gladness to us, by receiving very interesting letters from London. They however informed us, to our sorrow, that the communication with the Continent is in a great measure cut off. We regretted that we could not expect the Text-books for 1809.

20th. The Brethren Marsveld, Schwinn, and Kühnel went by way of the warm baths to the sea coast, on a visit to some friends. On their return they left Brother Marsveld at the warm baths, for the benefit of his health.

23d. Six adults were confirmed for the first enjoyment of the Lord's Supper.

The above-mentioned Brethren gave in a written report of their journey to the sea coast, concerning which the following deserves notice. We visited a man, who was formerly so much prejudiced against the Brethren at Gnadenthal, that he would not suffer any of his people to visit us. At length, after much intreaty, he determined to accompany them hither, and his visit happened just in the Passion week, when

when it pleased God to enlighten his heart, and he became a true friend to the Mission. Last year he had a paralytic stroke, which deprived him of speech, but left his hearing perfect, and he understands all that is said. When we entered his chamber, he lifted up his hands, and wept aloud for joy. He embraced us with the greatest cordiality, and his wife expressed how much both her husband and herself had wished, that some of us might visit them. By our conversing with him on the things of God, he became quite cheerful, and gave us to understand, that he wished we might always remember him in our prayers; likewise that he intended to visit us, as soon as he was better. At taking leave, they both shed many tears and would hardly let us depart.

At the warm bath, we called upon Mrs. H. She related that a Hottentot, called Frederic Linnert, who lived for some time at Gnadenthal as a stranger, had died in that place. He had worked for the family three years, and was faithful to every trust; though he now and then got drunk, and then went to fighting. The frequent admonitions of his mistress he disregarded. At length he fell sick, and as his mistress and her daughter had a regard for him, they visited him every day. One day he addressed his fellow workmen, and said: "Alas, what will become of my poor soul, when I "die?" The other replied: "The teachers at Gnadenthal "have often told you, that you should pray to God to save "you. Only do as they say." The day after, Mrs. H. called again, when the poor patient exclaimed: "Now I "have found my Saviour, and in Him rest for my soul; and "now I know what will become of me. I am content and "pleased at the thoughts of dying." Mrs. H. added, that he had died a pattern to many Christians. During her narrative, both she and her daughter were deeply affected.

December

December 1st. Brother Marsveld returned to us from the warm bath and we were truly thankful to the Lord, for having blessed the means used for his recovery.

3d. A communicant, Anna Rosina Dragoner, departed this life most happily. In her last illness, her reliance on Jesus was very edifying: "How shall I thank him," said she, "when I come home to my father's house, for all the mercy he has bestowed upon me." To-day 25 persons from Capetown and Stellenbosch visited our place. They had besides, a number of black servants with them.

11th. We read again to our people translated letters of Christian Greenlanders. They always hear them with pleasure and edification.

Philip Norman said to one of the Missionaries: "While "I was yet an heathen, I was of a very vicious and angry "disposition. When the people told me, that I displeased "God by my wickedness, and should be punished for it by "him, I always laughed them to scorn, and said, God "knows nothing of *me*. Thus deep had I sunk in the mire "of sin. And yet He had mercy on me, and drew me out; "but alas, how unthankful do I still approve myself."

A Missionary asked an unbaptized woman her name, adding, that he could never recollect it. "Ah," replied she, "that is a proof that you do not think often on me." The Missionary offered to write it down in his pocket book: "No, said the woman, do not write down my old sinful "name, but pray to the Lord, that He may give me a new "one, and then write that into your remembrance-book.

18th. Sister Kuester was safely delivered of a healthy son, who was baptized by his father, and called Christian Adolph.

We celebrated Christmas with hearts filled anew with joy and gratitude towards our incarnate God and Saviour, for His

infinite love in coming down to dwell amongst us. An unusual number of strangers came to partake in the festival solemnities, and at the close of the year the crowd was greater than was ever known in this place. Several so-called Christians, especially among the young people, behaved so improperly, that we were greatly disturbed. Other strangers, who were better disposed, expressed their indignation at it, and said: "We ought indeed to be ashamed before your Hottentots, that people, calling themselves Christians, can act in such a manner." Though we had made every possible arrangement to accommodate the white visitors, yet a great many were obliged to seek lodgings with the Hottentots. Some of the unruly people were refused admission by the Hottentots, who said, that though they were poor, yet they would not be paid for suffering their domestic peace to be destroyed. The Missionaries were at last obliged to give an exhortation in the church, and protest against the disorders committed; at which a farmer grew angry, and said to one of our Hottentot women: "You contemptible wretches want to make others believe, that we only came hither to seduce you;" adding many very violent invectives. The Hottentot replied: "Well, Baas, I am glad to find that you understood our teacher, when he spoke of your behaviour; he only said what was strictly true."

The Lord was however with us, and did not suffer us to lose that comfort, which He grants to all who seek His face, by the forgiveness of their sins, through the merits of His precious blood; and we have the confident hope, that He will continue to be with, and bless us in the New Year.

The occurrences of the Year 1808, are the following: 30 children have been born; 38 persons came to reside here; 78 have become candidates for baptism; and 35 for the Lord's Supper; 35 adults, and 25 children were baptized; 16 admitted

ted to the Communion; 37 persons, old and young departed this life.

The Hottentot congregation here consists of 121 communicants, 47 candidates, 96 baptized adults, (not yet communicants), 164 baptized children, 116 candidates: in all 544 persons, being 76 more than last year. According to the annual account taken of the inhabitants of this settlement, there were on the 31st of December 1808, 791 persons, dwelling in 183 houses and huts. 44 more than last year. As to our family, during the course of the year, the widow Sister Rose, and the child H. Kuehnel, have left us for Europe. Brethren and Sisters Kohrhammer and Schmitt, are removed to Gruenekloof, and three children were born; one of which departed this life. Our whole family consists of 13 persons.

Signed, J. A. KUESTER, J. G. BONATZ.
H. MARSVELD. D. SCHWINN.
J. C. KUEHNEL.

GREENLAND.

THE latest accounts from the Settlements of the UNITED BRETHREN in Greenland, received in Germany, give the following deplorable statement of their present situation, and that of the colony in general. The Missionaries exceedingly regret the loss of the largest of the two ships, sent by the benevolent permission of the English Government to convey supplies to the colonies. The ship lost near Statenhuek, was destined for the Southern settlements, to which theirs belong, and they therefore received no assistance at all. The second misfortune they experienced, was the capture of a Danish provision-ship by an Eng-

lish ship of war, and last year, only one small vessel arrived from Norway; the cargo of which was by no means sufficient for the many factories on the coast. The Danish Government had indeed sent express orders to give to the Mission-settlements of the Brethren a proportionate share of the provisions, but of course it fell far short of their wants. The Missionaries say, that they had not as yet felt the want of the most necessary articles of subsistence, but their stock of flour could not last longer than May, 1810. If before that time no assistance was received, they should in all probability experience great inconvenience. As to fresh victuals, they had not been able to obtain any for a long time, and their stock of wine was so small, that they could not enjoy the Holy Communion often, which was a great grief to them. They have neither tobacco, nor powder and shot. The first article is their current coin, without which they can purchase nothing from the natives, and for want of the latter they could get no riepers or partridges, but must see them fly about their dwellings in great numbers with impunity.

As the last ships were fitted out in Norway, Brother Satterup, our agent at Copenhagen, could not avail himself of the circumstance, to send them help. O how fervently do we pray, that the Lord would be graciously pleased to help our dear suffering Brethren, and all the inhabitants of Greenland, by some way, as yet unknown, and incline the hearts of the English, either to let the Danish provision-ships pass free, or to send again some assistance to that colony, out of charity. The letter written to them by the Secretary of the Brethrens' Society in England had been duly received, and proved very encouraging to them.

GRUENEKLOOF.

DIARY *of the Month of* DECEMBER 1808.

THE 6th. We received, to our joy, letters and accounts from our dear fellow-missionaries at Gnadenthal. As our Hottentots are now employed in the harvest by the farmers, we left off the schools and meetings for instruction for that season.

Both November and December were very hot months, with a daily south-east wind. This brought the corn too early into ripeness in our part of the country, and consequently the farmers made poor crops.

24th, being Christmas-eve, a great number of Hottentots came to church, more than ever we have seen here, some of whom, before that time, had never entered the church-doors. The Lord was with us to bless us, and we concluded the celebration of the festival, by partaking together of the Holy Sacrament.

In the following days, we heard many very encouraging expressions from our people, concerning the sense they had of the great subject of our contemplation, at this season, even God manifest in the flesh for our redemption. Two Hottentots came to ask leave to live on our land, but we advised them first to go and maturely to consider, why they wished to be under our care, and that after New-Year's day we would again hear them on that subject.

On New-Year's eve, we had our place of worship crowded with people, and at midnight closed this year of mercies, with prayer and praise, trusting that the Lord, who has hitherto regarded our feeble endeavours to glorify His name in

this place, will also in the New-Year be with us, and bless us with success in our labours. Thus we entered into it, with a reviving sense of his pardon and peace.

From March to December 1808, there have been three children born, and three inhabitants departed this life. Our small congregation consists of six candidates for baptism, one baptized, and three under instruction. The number of Hottentots living on our land is 31 men, 32 women, and 38 children. In all 101 persons, and four Europeans.

Number of Brethren and Sisters employed in the Missionary Establishments of the UNITED BRETHREN, about the end of 1809.

In the West India Islands.

St. Thomas, St. Croix, and St. Jan	31
Antigua	14
St. Kitts	6
Jamaica	3
Barbadoes	4

In South America.

Paramaribo, Sommelsdyk, and Bambey	19

In North America.

Goshen, Fairfield, Cherokee, and Creek Country	17

In Labrador.

Nain, Okkak, and Hopedale	25

In Greenland.

Newhernhut, Lichtenfels, and Lichtenau	18

At the Cape of Good Hope.

Gnadenthal, Gruenekloof	14
In all	151

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